

THERAGATHA



THERAGĀTHĀ

SINGLE VERSES

SECTION I

Subhūti

My small hut is roofed, pleasant, draught-free ; rain, sky (-deva), as you please ; my mind is well-concentrated, released ; I remain zealous ; rain, sky(-deva).

Mahākoṭṭhika

Calm, quiet, speaking in moderation, not conceited, he shakes off evil characteristics as the wind shakes off the leaves of a tree.

Kaṅkhārevata

See this wisdom of the Tathāgatas, who, giving light and vision like a fire blazing in the night, dispel the doubt of those who come.

Puṇṇa Mantāniputta

One should associate only with the good, the clever, those who see the goal ; wise, vigilant, and discerning, they attain to the goal which is great, profound, hard to see, subtle, fine.

Dabba

He who was hard to tame is tamed by (self-)taming ; he is worthy (dabba), contented, with doubts overcome, victorious, with fears truly gone ; that Dabba is quenched, with steadfast self.

Sītavaniya

The bhikkhu who went to Sītavana is alone, contented, with concentrated self ; victorious, with excitement gone, guarding the mindfulness concerned with the body, possessed of resolution.

Bhalliya

He who has thrust away the army of king death, as a great flood pushes down a very weak bridge of reeds, is victorious, with fears truly gone, tamed, quenched, with steadfast self.

Vīra

8. He who was hard to tame is tamed by (self-)taming ; he is a hero (vīra), contented, with doubts overcome, victorious ; with excitement truly gone that Vīra is quenched, with steadfast self.

Pilindavaccha

9. It has come, it has not departed, nor was that bad advice to me ; among the things shared out (among men) I obtained the best.

Puṇṇamāsa

10. Whoever, having attained to knowledge, being quiet, with self restrained, destroys longing for this world or the next, he, not clinging to all phenomena, would know the arising and passing-away of the world.

SECTION 2

Cūlagavaccha

11. A bhikkhu who has much joy in the doctrine taught by the Buddha would attain to the peaceful state, the happy calming of the constituent elements.

Mahāgavaccha

12. Having strength through wisdom, possessed of vows and virtuous conduct, concentrated, delighting in meditation, possessed of mindfulness, eating whatever food is proper, one should await one's time here, with desire gone.

Vanavaccha

13. Those rocks delight me, the colour of the blue clouds, beautiful, with cool waters and pure streams, covered with Indagopaka insects.

Vanavaccha's pupil

14. My preceptor said to me, " Let us go from here, Sīvaka." My body dwells in the village ; my mind has gone to the forest. Even though I am lying down, I shall go there ; there is no attachment for those who know.

Kuṇḍadhāna

15. One should cut off five, one should abandon five, one should especially develop five ; a bhikkhu who has gone beyond the five attachments is called a “ flood-crosser ”.

Belatṭhasīsa

16. Just as a noble thoroughbred, with swishing tail, and mane, goes with little difficulty, so for me the days and nights go with little difficulty, when spiritual happiness has been obtained.

Dāsaka

17. When he is lazy and a glutton, a sleeper who rolls as he lies, like a great hog fed on grain, the fool comes to the womb again and again.

Siṅgālapitā

18. There was a bhikkhu, an heir of the Buddha, in the Bhesakalā forest ; he suffused this whole earth with the contemplation of the skeleton-notion. Very quickly, I think, he will get rid of desire for sensual pleasures.

Kula

19. Truly canal-makers lead water, arrow-makers bend the bow, carpenters bend wood, men of good vows tame the self.

Ajita

20. I have no fear of death, I have no longing for life ; attentive and mindful I shall abandon the body.

SECTION 3

Nigrodha

21. I am not afraid of fear ; our teacher is well-skilled in the undying ; where fear does not remain, there by the (eight-fold) road the bhikkhus go.

Cittaka

22. Blue, with beautiful necks, the crested peacocks call in Karaṃvī ; urged on by the cool breeze they awaken the sleeper to meditation.

Gosāla

23. Having eaten honey and rice in Velugumba, skilfully comprehending the arising and passing away of the elements of existence, I shall return to my hill-side, devoting myself to seclusion.

Sugandha

24. I went forth after keeping one rainy season ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Nandiya

25. Attacking such a bhikkhu, whose mind is like splendour, constantly fruitful, you will come to grief, Kaṇha.

Abhaya

26. Hearing the well-spoken utterance of the Buddha, the sun's kinsman, I pierced the subtle thing indeed, as one pierces the tip of a hair with an arrow.

Lomasakaṅgiya

27. With my chest I shall thrust aside dabba grass, and kusa grass, and poṭakila grass, and usīra, and muñja grass, and bulrushes, devoting myself to seclusion.

Jambugāmika's son

28. Are you not intent on clothes ? Do you not delight in adornments ? Do you, not other folk, send forth this odour of virtue ?

Hārita

29. Making the self erect, making your mind straight as an arrow-maker makes an arrow straight, break ignorance to pieces, Hārita.

Uttiya

30. When illness arose in me, mindfulness arose in me ; illness has arisen in me, it is time for me to be vigilant.

SECTION 4

Gahvaratīriya

31. Tormented by gnats and mosquitos in the forest, in the great wood, like an elephant in the van of the battle, one should endure there mindful.

Suppiya

32. I shall exchange the ageing for agelessness, the burning for quenching, for the highest peace, for unsurpassed rest-from-exertion.

Sopāka

33. Just as a woman would be good towards her beloved only son, so one should be good to all living creatures everywhere.

Posiya

34. These women are always best when not approached by one who knows. Coming from the village to the forest, from there I entered the house. Rising up from there I, who deserve to be fed (posiya), went out without having taken my leave.

Sāmaññaṅkāni

35. Practising this, he who seeks happiness gains happiness and obtains glory ; his fame increases who develops the noble, eight-fold, straight, direct road for the attainment of the undying.

Kumāputta

36. Hearing is good, action is good, the houseless life is always good ; the questioning of the aim, doing what is skilful, this is the ascetic's state for one who has nothing.

Kumāputta's companion

37. They go to different countries, wandering unrestrained. If they lose concentration, what good will this bad conduct do ? Therefore one should dispel pride, one should meditate undistracted.

Gavampati

38. That Gavampati, who by his supernormal power made the River Sarabhu stand fast, is unfettered and unmoved. The devas revere that great sage who has surpassed all attachments and reached the far shore of existence.

Tissa

39. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for sensual pleasures.

Vaḍḍhamāna

40. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for existence.

SECTION 5

Sirivaḍḍha

41. The flashes of lightning fall upon the cleft of Vebhāra and Paṇḍava, but gone to the cleft in the mountain the son of the incomparable venerable one meditates.

Khadiravaniya

42. Cāla, Upacāla, Sīsupacāla, now indeed remain mindful ; one has come to you like a hair-piercer.

Sumaṅgala

43. Well-rid, well-rid, very well-rid am I of the three crooked things ; well-rid are the sickles of me, well-rid are the ploughs of me, well-rid are the curved spades of me ; even if they are here, here, even so enough of them, enough. Meditate Sumaṅgala, meditate Sumaṅgala, remain vigilant Sumaṅgala.

Sānu

44. Mother, they weep for one who is dead, or for one who although alive is not seen. Why, mother, do you weep for me who am both alive and seen ?

Ramaṇīyavihārin

45. Just as a noble thoroughbred, having stumbled, stands firm (again), so should you consider me as one possessed of insight, a disciple of the fully-enlightened one, the Buddha's own thoroughbred son.

Samiddhi

46. In faith I went forth from the house to the houseless state ; my mindfulness and wisdom have increased, my mind is well-concentrated. Make shapes as you please, you will not frighten me.

Ujjaya

47. Homage to you, enlightened hero ; you are completely released in every respect. Living in the field of your achievement, I live without āsavas.

Sañjaya

48. Since I went forth from the house to the houseless state, I have not been aware of having any ignoble hate-ridden intention.

Rāmaṇeyyaka

49. Amidst the sound of chirping and the cries of the birds, this mind of mine does not waver, for devotion to solitude is mine.

Vimala

50. The earth is sprinkled, the wind blows, lightning flashes in the sky. My thoughts are quietened, my mind is well-concentrated.

SECTION 6

Godhika

51. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free, and my mind is well-concentrated. So rain, sky(-deva), if you wish.

Subāhu

52. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free, and my mind is well-concentrated on my body. So rain, sky(-deva), if you wish.

Valliya

53. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free ; I live in it vigilant. So rain, sky(-deva), if you wish.

Uttiya

54. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free ; I live in it without companion. So rain, sky(-deva), if you wish.

Añjanāvaniya

55. Making a small hut, plunging into the Añjana forest, I dwelt there. The three knowledges have been obtained, the Buddha's teaching has been done.

Kuṭivihārin

56. Who is in the small hut ? A bhikkhu is in the small hut, with desire gone, with well-concentrated mind. Thus know, friend, your small hut was not made in vain.

Kuṭivihārin

57. This was your old hut ; you desire another, new, hut. Discard the hope of a hut ; a new hut will be painful again, bhikkhu.

Ramaṇīyakuṭika

58. My small hut is pleasant, a gift of faith, delightful. I have no need of girls. Go there, women, [to those who have need].

Kosallavihārin

59. In faith I went forth ; I made a small hut in the forest, and I am vigilant, zealous, attentive, mindful.

Sīvali

60. My intentions, which I had as my goal when I entered the hut, have prospered. Abandoning the propensity to pride I shall come to the knowledges and to release.

SECTION 7

Vappa

61. The seeing one sees the seeing one, and sees the non-seeing one too ; the non-seeing one does not see the non-seeing one nor the seeing one.

Vajjiputta

62. We dwell alone in the forest like a tree rejected in a wood. Many envy me, as hell-dwellers envy one going to heaven.

Pakkha.

63. Passed away, they fall ; fallen and being greedy, they have come again. What was to be done is done, what was to be enjoyed is enjoyed. Happiness has been attained by happiness.

Vimalakoṇḍañña

64. I was born of the tree-named one, begotten by the bright-bannered one. The banner-killer has destroyed the bearer of the great banner by means of the banner.

Ukkhepakatavaccha

65. Well-poised, full of noble joy, he preaches to householders that which has been collected by “ Heap-made ” Vaccha over many years.

Meghiya

66. The great hero, having reached the far shore of all phenomena, counselled me. Hearing his doctrine I dwelt in his presence, mindful. The three knowledges have been obtained, the Buddha's teaching has been done.

Ekadhammasavaniya

67. My defilements have been burned up ; all existences have been rooted out ; journeying-on from rebirth to rebirth is completely annihilated ; there is now no renewed existence.

Ekuddāniya

68. For a sage who is attentive, vigilant, training himself in the paths of sage-hood, venerable, calm, always possessed of mindfulness, griefs do not come into existence.

Channa

69. Hearing the great-flavoured doctrine of the great one, taught by him who is of supreme knowledge and omniscience, I entered on the road for the attainment of the undying. He is well-skilled in the path to rest-from-exertion.

Puṇṇa

70. Virtue indeed is foremost here, but the wise man is supreme, conquering among men and devas because of his virtue and wisdom.

SECTION 8

Vacchapāla

71. Quenching is truly not hard to obtain for him who sees the goal even though it is very fine and subtle, who is skilled in thought, of humble manner, practising the virtuous conduct cultivated by the Buddha.

Ātuma

72. Just as a young bamboo is hard to trample down when its tip has grown, and it has developed hard wood, so I find it hard to go forth because of the wife who has been brought home. Give me permission. Now I have gone forth.

Māṇava

73. Having seen an old man, and a miserable diseased one, and having seen a dead one come to the end of his life, then having gone forth I became a wanderer, abandoning mind-beguiling sensual pleasures.

Suyāmana

74. Desire for sensual pleasures, malevolence, sloth and torpor, conceit, and uncertainty are in no way found in a bhikkhu.

Susārada

75. Good is the sight of the well-disposed ; doubt is cut off, discretion increases. They make even a fool into a clever man ; therefore union with good men is good.

Piyañjaha

76. One should settle down when others are flying up ; one should fly up when others are settling down. One should remain when others are not remaining ; one should not take pleasure when others take pleasure.

Hatthārohaputta

77. Formerly this mind wandered where it wished, where it liked, as it pleased ; now I shall control it properly, as the hook-holder controls an elephant in rut.

Meṇḍasira

78. I have run through the journeying-on of numerous rebirths, without expiation. I have suffered pain, (but now) my mass of pain has disappeared.

Rakkhita

79. I have eliminated all desire ; all hatred has been rooted out ; all my delusion has gone. I have become cold, quenched.

Ugga

80. Whatever action was done by me, whether small or great, all that is completely annihilated. There is now no renewed existence.

SECTION 9

Samitigutta

81. Whatever evil was done by me previously in other births, that must now be experienced. No other basic cause exists.

Kassapa

82. Go there, child, wherever there are good alms, pleasant and without fear. Do not be smitten by grief.

Sīha

83. Sīha, remain vigilant, not relaxing day or night. Develop good characteristics ; quickly give up the body.

Nīta

84. Sleeping all night, delighting in company by day, when indeed will the fool put an end to pain ?

Sunāga

85. One who is well-skilled in grasping mental images, knowing the sweetness of solitude, meditating, zealous, mindful, should attain to spiritual happiness.

Nāgita

86. Outside this (order) the road of the many who profess another doctrine does not lead to quenching as this one does ; so indeed the blessed teacher instructs the Order himself, truly showing the palms of his hands.

Paviṭṭha

87. The elements of existence are seen as they are ; all existences are torn asunder ; journeying-on from rebirth to rebirth is completely annihilated ; there is now no renewed existence.

Ajjuna

88. Truly I was able to draw myself from the water to dry land.
As if being borne along on a great flood, I comprehended the truths.

Devasabha

89. The muds and mires are crossed, the chasms are avoided.
I am released from flood and tie. All conceits are exterminated.

Sāmidatta.

90. The five elements of existence, being known, stand with root cut off ; journeying-on from rebirth to rebirth is completely annihilated ; there is now no renewed existence.

SECTION 10

Paripunṇaka

91. Pure food with 100 flavours is not so well thought of as is that which I enjoyed today : the doctrine taught by Gotama the Buddha, whose vision is unlimited.

Vijaya

92. He whose āsavas are completely annihilated, and who is not interested in food, whose field of action is empty and signless release, his track is hard to find, like that of birds in the air.

Eraka

93. Painful are sensual pleasures, Eraka ; not happy are sensual pleasures, Eraka ; he who loves sensual pleasures loves pain, Eraka ; he who does not love sensual pleasures does not love pain, Eraka.

Mattaji

94. Homage to that blessed, glorious member of the Sakya clan.
He taught well this foremost doctrine when he had attained to the foremost state.

Cakkhupāla

95. I am blind, with eyes destroyed ; I have entered this wilderness-road. Even though I am prostrate I shall go on, but not with an evil companion.

Khaṇḍasumana

96. Having left one flower as an offering, having amused myself in (different) heavens for 80 crores of years, because of the remainder I am quenched.

Tissa

97. Giving up a costly bronze bowl, and a valuable golden one, I took an earthenware bowl. This is my second consecration.

Abhaya

98. The mindfulness of one who thinks upon a pleasant object becomes confused when he sees its form. With impassioned mind he experiences it, and stays clinging to it. His āsavas, which lead to the root of existence, increase.

Uttiya

99. The mindfulness of one who thinks upon a pleasant object becomes confused when he hears its sound. With impassioned mind he experiences it, and stays clinging to it. His āsavas, which lead to journeying-on, increase.

Devasabha

100. Possessed of proper exertion, having the application of mindfulness as his field of action, covered with the flowers of release, he will be quenched, without āsavas.

SECTION II

Belaṭṭhakāni

101. Giving up the householder's state, having no firm convictions in his mind, like a great hog fed on grain using its snout as a plough, gluttonous, inactive, the fool comes to the womb again and again.

Setuccha

102. Deceived by conceit, being defiled by the constituent elements, agitated by their various gains, they do not attain concentration.

Bandhura

103. I have no need of this ; I am gladdened and delighted by the flavour of the doctrine, having drunk the best, the top-most flavour ; but I shall not make acquaintance with poison.

Khitaka

104. Truly my body is light, touched by much joy and happiness. My body floats as it were, like cotton blown by the wind.

Malitavambha

105. If one is dissatisfied, one should not remain ; if one is enjoying oneself, one should depart. Truly a discerning man would not inhabit a dwelling which was not connected with the goal.

Suhemanta

106. When the goal has 100 marks and bears 100 signs, the person who sees but one part is a fool, but he who sees 100 is clever.

Dhammasava

107. After reflection, I went forth from the house to the houseless state. The three knowledges have been obtained, the Buddha's teaching has been done.

Dhammasava's father

108. At the age of 120 I went forth to the houseless state. The three knowledges have been obtained, the Buddha's teaching has been done.

Saṅgharakkhita

109. Having gone to a secret place, he does not yet take account of the teaching of the one who had compassion for the highest good ; for he lives with uncontrolled faculties, like a tender deer in the forest.

Usabha

110. The trees on the mountain-tops have shot up, well watered by the fresh rain-cloud on high. More and more it produces excellence for Usabha, who desires solitude and possesses forest-sentiment.

SECTION 12

Jenta

111. Truly it is hard to go forth ; houses are hard to live in ; the doctrine is profound ; wealth is hard to obtain ; sustenance of life is difficult for us with whatever comes our way. It is fitting to think continuously of impermanence.

Vacchagotta

112. I possess the triple knowledge, I am a great meditator, skilled in the calming of the mind. I have obtained the true goal ; the Buddha's teaching has been done.

Vanavaccha

113. With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.

Adhimutta

114. Whence will perfection as an ascetic come for one who is heavy with grossness of body and greedy for bodily happiness while life is fading away ?

Mahānāma

115. You are found wanting by the mountain with its many shrubs and trees, the famous Mt. Nesadaka with its covering.

Pārāpariya

116. Giving up the six organs of contact, with sense-doors guarded, well-restrained, having rejected the root of misery, I have attained the annihilation of the āsavas.

Yasa

117. Well-anointed, well-dressed, adorned with all my ornaments, I attained the three knowledges. The Buddha's teaching has been done.

Kimbila

118. (Old) age falls upon one as though ordered ; the shape, although the same, is as though different. I remember my own self as though of another, although I am the same, not having been away.

Vajjiputta

119. Having approached a thicket at the foot of a tree, having put quenching in the heart, meditate, Gotama, do not be indolent. What good will this hullabaloo do you ?

Isidatta

120. The five elements of existence, being known, stand with root cut off. I have obtained the annihilation of pain ; I have attained the annihilation of the āsavas.

PAIRS OF VERSES

SECTION I

I Uttara

121. There is no permanent existence, nor are the constituent elements eternal ; the elements of existence arise and pass away repeatedly.
122. Knowing this peril I am not concerned with existence, being detached from all sensual pleasures. I have gained the annihilation of the āsavas.

Piṇḍolabhāradvāja

123. This life is not lived by fasting ; food does not produce peace for the heart. Seeing that the body subsists upon food, I go searching.
124. They know that this respect and homage in high-born families is truly a “ bog ”. A fine dart, hard to extract, honour is hard for a worthless man to give up.

Valliya

125. A monkey having approached the five-doored small hut goes round and round from door to door, knocking again and again.
126. Stand still, monkey, do not run. For this is not for you as it was before ; you are restrained by wisdom ; you will not go far from here.

Gaṅgātīriya

127. My hut was made of three palm leaves on the bank of the Ganges. My bowl was only a funeral pot, my robe a rag from a dust-heap.
128. In two rainy seasons I uttered only one word. In the third rainy season the mass of darkness (of ignorance) was torn asunder.

Ajina

129. Even if one has the triple knowledge, has left death behind, and is without āsavas, ignorant fools despise him as being unknown.

130. But whatever individual obtains food and drink in this world, he is honoured by them even if he is of evil nature.

Melajina

131. When I heard the teacher uttering the doctrine, I was not aware of having any doubt in the omniscient unconquered one,

132. in the caravan-leader, the great hero, the best and foremost of charioteers. No doubt exists in me with regard to the road or the path.

Rādha

133. Just as rain penetrates a badly-thatched house, so desire penetrates an undeveloped mind.

134. Just as rain does not penetrate a well-thatched house, so desire does not penetrate a well-developed mind.

Surādha

135. My (possibility of) rebirth is now annihilated ; the conqueror's teaching has been lived out. What is called the " net " has been eliminated ; that which leads to renewed existence has been rooted out.

136. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

Gotama

137. At ease sleep the sages who are not bound to women, among whom, truly always to be guarded, truth is very hard to find.

138. We have caused your death, sensual pleasure. Now we are not in your debt. Now we go to quenching, where having gone one does not grieve.

Vasabha

139. First he kills himself, afterwards he kills others. He kills himself well-dead, as a fowler with a decoy.

140. A brahman does not have his colour on the outside, for a brahman has his colour on the inside. He truly is black in whom are evil deeds, Sujampati.

SECTION 2

Mahācunda

141. Desire to hear increases hearing ; hearing is an increaser of wisdom ; by wisdom one knows the goal ; the goal, when known, brings happiness.
142. One should make use of solitary beds and seats ; one should practise release from fetters. If one does not gain contentment there, one should dwell in the Order with guarded self, possessed of mindfulness.

Jotidāsa

143. Those people of harsh effort, who molest men with an action involving nooses and varying in aims, are treated in the same way, for their action does not perish.
144. Whatever action a man does, good or evil, he is the heir of whatever action he does.

Heraññakāni

145. Days and nights pass by ; life is brought to a halt. The life of mortals is exhausted like the water of small streams.
146. But while doing evil actions the fool does not understand that afterwards it is bitter for him ; truly his fruit is evil.

Somamitta

147. Just as one climbing on to a small plank would sink in the great ocean, so even one who lives a virtuous life sinks if he depends upon an inactive man. Therefore one should avoid that inactive man, who is lacking in energy.
148. One should dwell with those clever ones who live apart, the noble resolute meditators, (who are) continually putting forth energy.

Sabbamitta

149. People are bound to people, people depend on people ; people are hurt by people, and people hurt people.
150. What need then has one of people, or those born of people ?
Go, leaving this people who have hurt many people.

Mahākāla

151. The large swarthy woman, like a crow, having broken a thigh-bone and then another, having broken an arm and then another, having broken a skull like a curds-bowl, is seated having heaped them together.
152. The fool who being ignorant makes a basis for rebirth comes to pain again and again. Therefore one who knows should not make a basis for rebirth. May I never lie again with my skull broken.

Tissa

153. With shaven head, wearing his outer robe, obtaining food, drink, clothes and bed, he gets many enemies.
154. Knowing this fearful peril in honours, a bhikkhu should go forth receiving little gain, without lust, mindful.

Kimbila

155. In the Pācīnavam̐sa grove companions of the Sakya clan, having given up no small store of wealth, delighting in whatever comes into their alms-bowls,
156. putting forth energy, resolute, always of strong effort, delight in contentment in the doctrine, having given up worldly contentment.

Nanda

157. Because of unreasoned thinking, I was addicted to ornament. I was conceited, vain, and afflicted by desire for sensual pleasures.
158. With (the aid of) the Buddha, skilled in means, kinsman of the sun, I, practising properly, plucked out my mind (= desire) for existence.

Sirimat

159. If others praise him, and the self is not concentrated, others praise in vain, for the self is not concentrated.
160. If others blame him, and the self is well-concentrated, others blame in vain, for the self is well-concentrated.

SECTION 3

Uttara

161. I know the elements of existence ; my craving has been completely rooted out ; my constituents of enlightenment have been developed ; I have gained the annihilation of the āsavas.
162. This same I, knowing the elements of existence, having plucked out the ensnarer, having developed the constituents of enlightenment, shall be quenched without āsavas.

Bhaddaji

163. That king was called Panāda, whose pillar, made of gold, was sixteen (arrowlengths) across, in height 1000-fold.
164. It was 1000 arrowlengths high, and had 100 ball-ornaments. It was covered with banners, and made of gold, and seven times 6000 musicians danced there.

Sobhita

165. Being a wise bhikkhu possessed of mindfulness, putting forth power and energy, in one night I recollected 500 eons.
166. Developing the four applications of mindfulness, and the seven (constituents of enlightenment) and the eight (factors of the way), in one night I recollected 500 eons.

Valliya

167. What is to be done by one of strong energy, what is to be done by one wishing to gain enlightenment, that I shall do. I shall not fail ; see my energy and effort.
168. And do you show me the straight path which plunges into the undying. By sage-hood I shall know it, as the stream of Ganges will (eventually) know the sea.

Vītasoka

169. (I thought) “ I shall shave my hair ” ; the barber approached. Then taking a mirror I considered my body.
170. My body seemed empty. In my state of (mental) blindness the darkness (of ignorance) disappeared. All top-knots have been cut off ; there is now no renewed existence.

Punṇamāsa

171. Leaving the five hindrances in order to attain rest-from-exertion, taking the doctrine as a mirror, the seeing and knowing of the self,
 172. I considered this whole body inside and out. Both inside and outside the body seemed empty.

Nandaka

173. Just as a noble thoroughbred, having stumbled, stands firm (again), and making a violent effort again, draws its burden undaunted,
 174. so should you consider me as one possessed of insight, a disciple of the fully-enlightened one, the Buddha's own thoroughbred son.

Bharata

175. Come, Nandaka, let us go into the presence of the preceptor. We shall roar the lion's roar face to face with the best of the Buddhas.
 176. We have now attained that goal for which, in compassion for us, the sage made us go forth — the annihilation of all fetters.

Bhāradvāja

177. Thus the wise roar, like lions in a mountain cave, heroes, victorious in battle, having conquered Māra and his elephant.
 178. The teacher has been waited on by me, the doctrine and the Order have been honoured. I am happy and joyful seeing my son without āsavas.

Kaṇhadinna

179. Good men have been served, the teachings have been heard repeatedly. Having heard (them), I entered on the straight path which plunges into the undying.
 180. Desire for existence is not found again in me, since I have smitten desire for existence ; it was not, and will not be in me, and is not found in me now.

SECTION 4

Migasira

181. Since I went forth in the teaching of the fully-enlightened one, in the act of being released I rose up. I overcame the element of sensual pleasure.
182. Then while Brahmā was looking on my mind was released. (I know that) my release is unshakable because of the annihilation of all fetters.

Sivaka

183. Little houses are impermanent. Here and there again and again I have sought that housebuilder. Rebirth again and again is painful.
184. You are seen, housebuilder, you will not build a house again. All your rafters are broken, your gables are torn asunder. The mind, brought to an end, will blow about in this very existence.

Upavāna

185. The arahat, the well-farer in the world, the sage, is troubled by winds ; if there is hot water give it to the sage, brahman.
186. I wish to bring it to him who is honoured by those who are to be honoured, revered by those who are to be revered, respected by those who are to be respected.

Isidinna

187. I have seen lay-followers, experts in the doctrine, saying “Sensual pleasures are impermanent” ; but they are passionately devoted to jewelled ear-rings, because of their regard for children and wives.
188. Truly they do not know the doctrine as it really is, even though they say “Sensual pleasures are impermanent”. They have no power to cut their desire, therefore they are attached to children, wives, and wealth.

Sambulakaccāna

189. The sky(-deva) rains and the sky(-deva) thunders, and I dwell alone in a fearful hole ; but while I dwell in a fearful hole, I have no fear, no consternation, no excitement.

190. This is my normal state when I am dwelling alone in a fearful hole ; I have no fear, no consternation, no excitement.

Khitaka

191. Whose mind stands like a rock, and does not quiver, (and) unattached to lustful things, is not shaken amidst the shaking world ? Whence will pain come to him whose mind is developed ?

192. My mind stands like a rock, and does not quiver ; unattached to lustful things, it is not shaken amidst the shaking world. My mind is thus developed ; whence will pain come to me ?

Soṇa Poṭiriyaputta

193. Night with its garland of lunar mansions is not just for sleeping ; this night is for staying awake for one who knows.

194. If an elephant should trample upon me when I had fallen from the shoulder of my elephant in battle, death would be better than that I should live, defeated.

Nisabha

195. Giving up the five strands of sensual pleasures, delightful in form, pleasing the mind, in faith having gone forth from the house, one should put an end to pain.

196. I do not long for death, I do not long for life, but I await my time, attentive and mindful.

Usabha

197. Putting over my shoulder a robe the colour of mango sprouts, seated on an elephant's neck I entered a village to beg.

198. Descending from the elephant's shoulder, then I felt great agitation ; I was agitated, then calm. I gained the annihilation of the āsavas.

Kappaṭakura

199. This fellow Rag-(= Kappaṭa)kura is truly a rag. In a clean jar of the undying, filled to overflowing, a measure of the doctrine has been put ; a place has been made to heap up meditations.

200. Do not nod off to sleep, Rag, lest I strike you on the ear ;
for nodding off in the midst of the Order, Rag, you have not
learned the measure.

SECTION 5

Kumāarakassapa

201. Hail to the Buddhas, hail to the doctrines, hail to the good
fortune of our teacher, wherein a disciple will experience such
a doctrine for himself.
202. Through innumerable eons they have attained indivi-
duality. This is their last, this is their final body connected
with the journeying-on of birth and death. There is now no
renewed existence.

Dhammapāla

203. The young bhikkhu who applies himself to the Buddhas'
teaching is indeed awake amidst the sleepers. His life is not
in vain.
204. Therefore a prudent man, remembering the Buddhas'
teaching, should devote himself to faith, virtue, trust, and
sight of the doctrine.

Brahmāli

205. Whose faculties have been quietened, like horses well-
tamed by a charioteer ? What venerable one, rid of pride and
without āsavas, do even the devas envy ?
206. Mine are the faculties which have been quietened, like
horses well-tamed by a charioteer. Even the devas envy me,
venerable, rid of pride, and without āsavas.

Mogharāja

207. Mogharāja, of evil complexion but noble in heart, you are
always concentrated. There are wintry, cold, dark nights.
You are a bhikkhu ; how will you fare ?
208. I have heard that all the Magadhas possess corn. I should
lie down with a roof of thatch, like others in comfort.

Visākha Pañcālīputta

209. One should not suspend others (from the order), nor object (to them). One should not revile nor raise one's voice against one who has gone to the far shore. One should not utter praise of oneself in the assemblies, not being conceited, speaking in moderation, having good vows.
210. Quenching is not hard to obtain for him who sees the goal, even though it is very fine and subtle, who is skilled in thought, of humble manner, practising the virtuous conduct cultivated by the Buddha.

Cūḷaka

211. The fair-crested peacocks cry out, fair-winged with beautiful blue necks, fair-faced and with beautiful song and fine cry ; this great earth is well-grassed and well-watered ; the sky has good clouds.
212. There is the beautiful aspect of a happy man ; meditate upon it ; a good man finds it easy to go forth in the teaching of the well-enlightened one. Attain that uttermost unchanging state, most pure, subtle, very hard to see.

Anūpama

213. The mind, seeking its own pleasure, erecting its own stake, has come (back). You go only where there is a stake, an executioner's block.
214. I call you witch-mind, I call you rogue-mind ; you have found the teacher who is hard to find ; do not incite me to what is not the goal.

Vajjita

215. Journeying-on for a long time I have changed from one transition to another, not seeing the noble truths, a blind ordinary individual.
216. When I was vigilant the journeyings-on were brought to an end. All the transitions were cut out ; there is now no renewed existence.

Sandhita

217. Beneath the fig tree, of green appearance, sprouting, being mindful I obtained one perception concerning the Buddha.
218. Which perception I obtained 31 eons ago ; by reason of that perception I have gained the annihilation of the āsavas.

GROUPS OF THREE VERSES

Aṅgaṇikabhāradvāja

219. Seeking purity by the wrong method, I tended the fire in the wood. Not knowing the path of purity, I performed austerities to gain immortality.
220. *This* happiness is gained by happiness ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.
221. Formerly I was a kinsman of Brahmā ; now indeed I am a (true) brahman. I possess the triple knowledge, and I have washed, and am versed in sacred knowledge, knowing the vedas thoroughly.

Paccaya

222. Five days ago I went forth, a learner, not having attained mental perfection. A resolve arose in my mind when I had entered my cell.
223. " I shall not eat, I shall not drink, nor shall I go forth from my cell. I shall not even lie down on my side, while the dart of craving is not removed."
224. See my energy and effort as I dwell thus. The three knowledges have been obtained, the Buddha's teaching has been done.

Bākula

225. Who afterwards wishes to do the things which were to be done before, he is deprived of the happy state, and afterwards repents.
226. One should say only what one would do ; one should not say what one would not do. Clever men recognize one who talks but does not act.
227. Truly quenching taught by the fully-enlightened one is very happy, without grief, dustless, a place of rest where pain is brought to an end.

Dhaniya

228. If one wishes to live happily, full of longing for the ascetic's state, one should not despise the Order's robe, nor its food and drink.

229. If one wishes to live happily, full of longing for the ascetic's state, one should make use of (the Order's) lodging, as a snake a mouse's hole.
230. If one wishes to live happily, full of longing for the ascetic's state, one should be satisfied with whatever comes one's way, and develop the sole doctrine.

Mātaṅgaputta

231. " This was too cold, too hot, too late in the evening " ; the opportunities pass by men who with these words have abandoned their work.
232. But he who thinks of cold and hot as being no more than grass, doing a man's duty he does not fall short of happiness.
233. With my chest I shall thrust aside dabba grass, and kusa grass, and poṭakila grass, and usīra, and muñja grass, and bulrushes, devoting myself to seclusion.

Khujjasobhita

234. One of those brilliant speakers, ascetics with great learning who live at Pāṭaliputta, old Khujjasobhita, stands at the door.
235. One of those brilliant speakers, ascetics with great learning who live at Pāṭaliputta, stands at the door, an old man, blown by the wind.
236. Because of good fighting, good sacrifice, and victory in battle, and especially by the practice of living the holy life, this man prospers in happiness.

Vāraṇa

237. Whoever among men harms other living creatures in this world, falls from both this world and the next.
238. But whoever with benevolent mind has pity on all living creatures, such a man produces very much merit.
239. One should train oneself in the well-spoken utterance, and in attendance upon ascetics, and in solitary retirement, and in calming the mind.

Passika

240. Although I alone of my unbelieving kinsmen in this world had faith and wisdom, standing in the doctrine and possessed of virtue, it is to my relatives' advantage.

241. I rebuked my kinsmen and from compassion urged them on, because of my love for relatives and kinsmen. Having done a service to the bhikkhus,
242. having passed away and died, having attained happiness in the three heavens, my brothers and mother rejoice, realizing their various desires.

Yasoja

243. (Here is) a man with limbs like the knots of the kālā plant, thin, with his veins showing, knowing moderation in food and drink, with undaunted spirit.
244. Tormented by gnats and mosquitoes in the forest, in the great wood, like an elephant in the van of the battle, one should endure there mindful.
245. One (bhikkhu) alone is like Brahmā, two (together) are like two devas ; three together are like a village ; more than this are like a tumult.

Sāṭimattiya

246. Formerly you had faith ; today it is yours no more. What is yours is yours only. No bad conduct is mine.
247. For thus I have seen that faith to be impermanent and wavering. Even though people are interested, they become disinterested. Why should a sage waste away on that account ?
248. A sage's food is cooked a little here, a little there, in this family or that. I shall wander for my small alms ; there is strength in my legs.

Upāli

249. Having departed from the world in faith, a novice newly gone forth should associate with good friends who are clean-living, not relaxing.
250. Having departed from the world in faith, a novice newly gone forth, a wise bhikkhu living in the Order should learn the discipline.
251. Having departed from the world in faith, a novice newly gone forth should wander undistracted, skilled in what is proper and not proper.

Uttarapāla

252. I was indeed clever, peaceful, able to discern what is good and useful ; the five strands of sensual pleasures, the bewilderers in the world, caused me to fall.
253. Entered into Māra's sphere, afflicted by the strong dart, I was able to free myself from the snares of king death.
254. I have eliminated all sensual pleasures ; all existences have been torn asunder. Journeying-on from rebirth to rebirth is completely annihilated ; there is now no renewed existence.

Abhibhūta

255. Listen, kinsmen, as many as are assembled here. I shall teach you the doctrine ; rebirth again and again is painful.
256. Exert yourselves, go forth, devote yourselves to the Buddha's teaching. Knock down the army of death as an elephant knocks down a reed-hut.
257. Whoever will dwell vigilant in this doctrine and discipline, eliminating journeying-on from rebirth to rebirth will put an end to pain.

Gotama

258. While journeying-on I went to hell ; I went to the Peta world again and again. In the intolerableness of animal birth many times I long remained.
259. Existence as a man too was successfully obtained ; I went to a heavenly body once or twice. I remained in the fine-material and non-material planes, and among the neither-percipient (-nor-unpercipient) and among the unpercipient.
260. These existences are well-known to be without substance, determined, unstable, always driven on. Knowing this to have its origin in myself, being possessed of mindfulness I attained peace.

Hārīta

261. Who afterwards wishes to do the things which were to be done before, he is deprived of the happy state, and afterwards repents.

262. One should say only what one would do ; one should not say what one would not do. Clever men recognize one who talks but does not act.
263. Truly quenching, taught by the fully-enlightened one, is very happy, without grief, dustless, a place of rest where pain is brought to an end.

Vimala

264. Avoiding evil friends one should associate with the best of individuals ; one should stand fast in his exhortation, seeking the unshakable happiness.
265. Just as one climbing on to a small plank would sink in the great ocean, so even one who lives a virtuous life sinks if he depends upon an inactive man. Therefore one should avoid that inactive man, who is lacking in energy.
266. One should dwell with those clever ones who live apart, the noble resolute meditators, (who are) continually putting forth energy.

GROUPS OF FOUR VERSES

Nāgasamāla

267. Ornamented, well-dressed, wearing a garland, anointed with sandal, in the middle of the main-road a dancing girl dances to music.
268. I entered for alms. As I was going along I saw her ornamented, well-dressed, like a snare of death spread out.
269. Then reasoned thinking arose in me ; the peril became clear ; disgust with the world was established.
270. Then my mind was released ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Bhagu

271. I went forth from my cell overcome by torpor. Stepping up on to the terrace I fell to the earth on that very spot.
272. Rubbing my limbs, stepping up on to the terrace again, I paced up and down on the terrace. I was well-concentrated inside.
273. Then reasoned thinking arose in me ; the peril became clear ; disgust with the world was established.
274. Then my mind was released ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Sabhiya

275. Others too do not know that we come to an end here, but those who have knowledge in this respect, thereby their quarrels cease.
276. And when those who are ignorant behave as though undying, those who know the doctrine are diseaseless among the diseased.
277. Whatever action is slack, and whatever vow is defiled, (whatever) holy living is vile, that does not bring great reward.
278. He who has no reverence for those living the holy life with him, is as far from the true doctrine as the sky is from the earth.

Nandaka

279. A curse upon bodies, evil-smelling, on Māra's side, oozing ;
there are nine streams in your body which flow all the time.
280. Do not think much of bodies ; do not offend the Tathāgatas. They are not interested in heaven, how much less in human existence ?
281. But those who are fools, are stupid, have bad advisers, are cloaked in delusion, such men are interested therein, when the snare has been thrown by Māra.
282. Those whose desire and hatred and ignorance are discarded, such are not interested therein, having cut their cords, being without bonds.

Jambuka

283. For 55 years I wore dust and dirt ; eating a meal once a month, I tore out my beard and hair.
284. I stood on one leg, I avoided a seat ; I ate dry dung ; and I did not accept special food.
285. Having done many such actions leading to a bad transition, being swept along by the great flood, I went to the Buddha as a refuge.
286. See the going to the refuge ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Senaka

287. It was truly welcome to me at Gayā at the Gayā spring-festival, when I saw the enlightened one teaching the supreme doctrine,
288. very splendid, teacher of a group, having attained to the foremost state, the leader, conqueror of the world including the devas, of unequalled insight,
289. great elephant, great hero, with great splendour, without āsavas, with all the āsavas completely annihilated, the teacher who has no fear from any quarter.
290. That blessed one freed me, Senaka, from all ties, truly long defiled and tethered with the tether of wrong view.

Sambhūta

291. The fool who hurries at the time for going slowly, but goes

slowly when there is something to be hurried, goes to pain because of his unreasoned arrangements.

292. His affairs wane away, like the moon in the dark fortnight, and he acquires disgrace, and is at variance with his friends.

293. The wise man who goes slowly at the time for going slowly, but hurries when there is something to be hurried, obtains happiness because of his reasoned arrangements.

294. His affairs increase, like the moon in the bright fortnight, and he acquires fame and renown ; he is not at variance with his friends.

Rāhula

295. They know me as “ lucky ” Rāhula, fortunate for two reasons ; one that I am the Buddha's son, and the other that I am one with vision into truths.

296. Since my āsavas are exhausted, and since there is no renewed existence, I am an arahat, worthy of gifts, with triple knowledge, seeing the undying.

297. They are blind with sensual pleasures, enveloped in a net, covered with the cloak of craving, bound by the kinsman of the indolent, like fish in the mouth of a funnel-net.

298. I, casting off that sensual pleasure, cutting Māra's bond, plucking out craving root and all, have become cool, quenched.

Candana

299. Covered with silver (ornaments), attended by a crowd of servant women, taking her child upon her hip, my wife approached me.

300. And seeing her coming, the mother of my child, adorned, well-dressed, like a snare of death spread out,

301. then reasoned thinking arose in me ; the peril became clear ; disgust with the world was established.

302. Then my mind was released ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Dhammika

303. Truly righteousness protects the practiser of righteousness ; righteousness when well-practised brings happiness.

This is the reward of righteousness when well-practised — the practiser of righteousness does not go to a bad transition.

04. For righteousness and unrighteousness do not both have equal results ; unrighteousness leads to hell ; righteousness brings one to a good transition.

05. Therefore one should show zeal for (acts of) righteousness, thus rejoicing because of the venerable well-farer. Standing in the doctrine of the best of the well-farers the disciples are led on, firm, going to the top of the best of refuges.

06. The root of the cancer has been burst ; the net of craving has been rooted out. He has annihilated journeying-on, and there is no stain upon him, like the moon on a clear full-moon night.

Sappaka

07. When the crane, with clear bright wings, terrified by fear of the black cloud, flees to shelter, seeking shelter, then the River Ajakaraṇī delights me.

08. When the crane, clear and bright, terrified by fear of the black cloud, flees to refuge, not seeing refuge, then the River Ajakaraṇī delights me.

09. Whom indeed do the jambu trees not delight there on both banks ? They adorn the bank of the river behind my cave.

10. The deep-voiced frogs, well-rid of the group of those who rejoice in the undying, croak, “ Today is not the time for staying away from the hill-streams. The River Ajakaraṇī is safe, pleasant, delightful.”

Mudita

11. I abandoned the world for the sake of life ; having obtained ordination, then I gained faith ; I made an effort, having strong energy.

12. Let this body be broken willingly ; let the lumps of flesh be dissolved ; let both my legs fall down on the knee-joints.

13. I shall not eat, I shall not drink, nor shall I go forth from my cell. I shall not even lie down on my side, while the dart of craving is not removed.

14. See my energy and effort as I dwell thus. The three knowledges have been obtained, the Buddha's teaching has been done.

GROUPS OF FIVE VERSES

Rājadatta

315. I, a bhikkhu, going to a burial ground, saw a woman cast away, thrown away in the cemetery, being eaten, full of worms.
316. Seeing her, dead and evil, some men were disgusted. (But in my case) desire for sensual pleasures arose. Truly I was as though blind with regard to the flowing (body).
317. Quicker than the cooking of rice I left that place. Possessed of mindfulness, attentive, I sat down on one side.
318. Then reasoned thinking arose in me ; the peril became clear ; disgust with the world was established.
319. Then my mind was released ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Subhūta

320. Devoting himself to some wrong practice, desiring some end, if practising he does not attain it, a man (says), " That is a mark of my bad fortune."
321. If one should let go one misery which had been plucked out and conquered, that would be a losing throw as it were ; but if one were to let go all, he would be as though blind, because of not seeing the smooth and the rough.
322. One should say only what one would do ; one should not say what one would not do. Clever men recognize one who talks but does not act.
323. As is a beautiful flower, full of colour but without scent, so are the well-spoken but fruitless words of one who does not act.
324. As is a beautiful flower, full of colour and with scent, so are the well-spoken and fruitful words of one who acts.

Girimānanda

325. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free. In it I dwell calm ; so rain, sky(-deva) if you wish.
326. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free. In it I dwell with peaceful mind ; so rain, sky(-deva), if you wish.

327. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free. In it I dwell rid of desire ; so rain, sky(-deva), if you wish.
328. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free. In it I dwell rid of hatred ; so rain, sky(-deva), if you wish.
329. The sky(-deva) rains melodiously ; my small hut is roofed, pleasant, draught-free. In it I dwell rid of delusion ; so rain, sky(-deva), if you wish.

Sumana

330. That which the preceptor desired me to do with regard to the teachings, when he helped (me), who wished for the undying, has been done by me.
331. I myself have attained and realized the doctrine ; it has not been received by others' tradition. With purified knowledge and without doubt I explain it in your presence.
332. I know my former habitation ; my deva-eye is purified. I have obtained the true goal ; the Buddha's teaching has been done.
333. I have been vigilant ; my training has been well-learned in your teaching. All my āsavas are annihilated ; there is now no renewed existence.
334. You taught me the noble vows ; you were compassionate, you helped me. Your exhortation was not in vain ; I am your trained pupil.

Vaḍḍha

335. Well indeed did my mother show (= use) the goad ; hearing whose bidding, instructed by my mother, I attained to the supreme enlightenment, putting forth effort, resolute.
336. I am an arahat, worthy of gifts, with triple knowledge, seeing the undying. Having conquered Namuci's army I dwell without āsavas.
337. The āsavas which were found in me, inside and outside, are all without exception cut out, and will not rise again.
338. My wise sister said this (to me) : “ Now in you as in me craving is not found.”
339. Pain is brought to an end ; this is the final body connected

with the journeying-on of birth and death. There is now no renewed existence.

Nadīkassapa

340. Truly for my sake the Buddha went to the River Nerañjara ; having heard his doctrine, I avoided wrong view.
341. (Previously) I sacrificed various sacrifices ; a blind, ordinary individual, I performed the agghutta, thinking “ This is purity ”.
342. Entered into the thicket of wrong views, dazed by misapprehension, blind, ignorant, I thought impurity was purity.
343. I have eliminated my wrong view ; all existences have been torn asunder. I (now) sacrifice to the fire which really merits a gift ; I revere the Tathāgata.
344. I have eliminated all delusions ; craving for existence has been torn asunder ; journeying-on from rebirth to rebirth is completely annihilated ; there is now no renewed existence.

Gayākassapa

345. Three times a day, in the morning, at midday, in the evening, I went down into the watery stream at Gayā at the Gayā spring-festival.
346. “ Whatever evil was done by me previously in other births, that I now wash away here ” ; such was the view I formerly held.
347. Hearing the well-spoken utterance, the word connected with the doctrine and the goal, I gave reasoned consideration to the true and essential goal.
348. (Now) I have washed away all evil, I am spotless, purified, clean, the cleansed heir of the cleansed, the true-born son of the Buddha.
349. Having plunged into the eight-fold stream, I have washed all my evil away. I have attained the three knowledges, the Buddha's teaching has been done.

Vakkali

350. Brought low by colic, dwelling in the grove, in the wood, where there is a restricted food supply, where it is harsh, how will you fare, bhikkhu ?

351. Suffusing the body with much joy and happiness, enduring even what is harsh, I shall dwell in the grove.
352. Developing the applications of mindfulness, the faculties, and the powers, and developing the constituents of enlightenment, I shall dwell in the grove.
353. Having seen men putting forth energy, resolute, always with strong effort, harmonious, united, I shall dwell in the grove.
354. Recollecting the enlightened one, the foremost, the tamed, the concentrated, not relaxing day or night, I shall dwell in the grove.

Vijitasena

355. I shall fasten you, mind, like an elephant at a small gate. I shall not incite you to evil, you net of sensual pleasure, body-born.
356. When fastened, you will not go, like an elephant not finding the gate open. Witch-mind, you will not wander again and again, using force, delighting in evil.
357. As the strong hook-holder makes an untamed elephant, newly taken, turn against its will, so shall I make you turn.
358. As the excellent charioteer, skilled in the taming of excellent horses, tames a thoroughbred, so shall I, standing firm in the five powers, tame you.
359. I shall bind you with mindfulness ; with purified self I shall cleanse (you). Restrained by the yoke of energy you will not go far from here, mind.

Yasadatta

360. Having a hostile mind, the fool hears the conqueror's teaching ; he is as far from the true doctrine as the earth is from the sky.
361. Having a hostile mind, the fool hears the conqueror's teaching ; he wanes away from the true doctrine like the moon in the dark fortnight.
362. Having a hostile mind, the fool hears the conqueror's teaching ; he dries up in the true doctrine like a fish in little water.
363. Having a hostile mind, the fool hears the conqueror's teaching ; he does not thrive in the true doctrine, like a rotten seed in a field.

364. But he who hears the conqueror's teaching with a joyful mind, having annihilated all his āsavas, having realized the state of imperturbability, having attained to highest peace, he is quenched, without āsavas.

Soṇa Kuṭikaṇṇa

365. I have obtained ordination, and I am released, without āsavas. I have both seen the blessed one, and dwelt with him in the abode.

366. The blessed one spent much of the night in the open air, then the teacher skilled in the abodes entered the abode.

367. Spreading his outer robe, Gotama made his bed, like a lion in a rocky cave, with fear and terror eliminated.

368. Then Soṇa, the disciple of the fully-enlightened one, having a clear delivery, uttered the true doctrine in the presence of the best of the Buddhas.

369. Knowing the five elements of existence, having cultivated the straight path, having attained to highest peace, he will be quenched, without āsavas.

Kosiya

370. Whoever knowing his teachers' utterance should dwell in it, firm, and should produce affection, he indeed is devoted, and clever, and having knowledge in respect of phenomena would possess distinction.

371. Whom great misfortunes when they arise do not disturb, while he is reflecting, he indeed is strong, clever, and having knowledge in respect of phenomena would possess distinction.

372. He who stands like the sea, unmoved, with profound wisdom, seeing the subtle goal, is indeed immovable, clever, and having knowledge in respect of phenomena would possess distinction.

373. He has great learning, and is expert in the doctrine ; he practises righteousness in accordance with the doctrine ; he indeed is such a one, clever, and having knowledge in respect of phenomena would possess distinction.

374. He who knows the meaning of what is said, and knowing the meaning acts accordingly, he indeed is clever, concurring in the meaning, and having knowledge in respect of phenomena would possess distinction.

GROUPS OF SIX VERSES

Uruvelākassapa

375. Seeing the marvels of the famous Gotama, I did not at once fall down before him, being deceived by envy and pride.
376. Knowing my intention, the charioteer of men urged me on. Then there arose in me strange hair-raising agitation.
377. Then despising what little supernormal power I had had previously when I was an ascetic with matted hair, I went forth in the conqueror's teaching.
378. Previously satisfied with making sacrifices, distracted by the element of sensual pleasure, afterwards I rooted out desire and hatred and delusion too.
379. I know my former habitation, my deva-eye is purified. Having supernormal powers, knowing the minds of others, I obtained the deva-ear.
380. I have obtained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

Tekicchakāni

381. The rice is harvested, the rice has gone to the threshing-floor ; but I do not get any alms. How shall I fare ?
382. Recollect the immeasurable Buddha ; believing, with your body suffused with joy, you will be continually exultant.
383. Recollect the immeasurable doctrine ; believing, with your body suffused with joy, you will be continually exultant.
384. Recollect the immeasurable Order ; believing, with your body suffused with joy, you will be continually exultant.
385. You live in the open air ; these wintry nights are cold. Do not perish, overcome with cold ; go into your cell, with its doors fastened.
386. I shall fasten on to the four illimitables, and I shall dwell well-pleased with them. I shall not perish of the cold, dwelling unaffected.

Mahānāga

387. He who has no reverence for those living the holy life with him, wanes away from the true doctrine like a fish in little water.

388. He who has no reverence for those living the holy life with him, does not thrive in the true doctrine, like a rotten seed in a field.
389. He who has no reverence for those living the holy life with him, is far from quenching in the teaching of the doctrine-king.
390. He who has reverence for those living the holy life with him, does not wane from the true doctrine like a fish in much water.
391. He who has reverence for those living the holy life with him, thrives in the true doctrine, like a good seed in a field.
392. Quenching in the teaching of the doctrine-king is near him who has reverence for those living the holy life with him.

Kulla

393. I, Kulla, going to a burial ground, saw a woman cast away, thrown away in the cemetery, being eaten, full of worms.
394. See the body, Kulla, diseased, impure, rotten, oozing, trickling, the delight of fools.
395. Taking the doctrine as a mirror for the attainment of knowledge and insight, I considered this body, empty inside and out.
396. As this, so that ; as that, so this. As below, so above ; as above, so below.
397. As by day, so by night ; as by night, so by day. As before, so afterwards ; as afterwards, so before.
398. There is not such pleasure from the five-fold music as there is for someone with intent mind rightly having insight into the doctrine.

Māluṅkyaputta

399. The craving of a man who practises indolence grows like a māluvā creeper. Like a monkey desiring fruit in the forest he bounds to and fro.
400. Whomsoever this vile craving, this attachment to the world, overcomes, his griefs increase like bīraṇa grass when rained upon.
401. But from him who overcomes this vile craving, which is hard to overcome in the world, griefs fall like a drop of water from a lotus.

402. I say this to you, your honours, as many as are assembled here. Dig up the root of craving, as one seeking *usīra* digs up *bīraṇa* grass. Let not *Māra* break you again and again, as a stream breaks a reed.
403. Do the Buddha's bidding ; let not the opportunity pass you by. For those who have missed the opportunity grieve when consigned to hell.
404. Indolence is defilement ; defilement arises from indolence ; by vigilance and knowledge one should pluck out one's own dart.

Sappadāsa

405. It is 25 years since I went forth. Not even for the duration of a snap of the fingers have I obtained peace of mind.
406. Not having obtained intentness of mind, afflicted by desire for sensual pleasures, wailing with outstretched arms, I went out from the cell.
407. Shall I, or shall I take up a knife ? What need have I of living ? How indeed should one such as I, rejecting the training, die ?
408. Then, taking a razor, I sat on the couch. The razor was placed around to cut my own vein.
409. Then reasoned thinking arose in me ; the peril became clear ; disgust with the world was established.
410. Then my mind was released ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Kātiyāna

411. Stand up, *Kātiyāna*, pay attention ; do not be full of sleep, be awake. May the kinsman of the indolent, king death, not conquer lazy you, as though with a snare.
412. Birth and old age overwhelm you like a wave of the great sea. Make a good island for yourself, for certainly no other refuge is available for you.
413. For the teacher has mastered this road which goes beyond attachments and fear of birth and old age. Continuously vigilant, devote yourself ; make resolute application of mind.
414. Release old bonds. Wearing an outer robe, shaved with a

razor, and eating alms, do not devote yourself to sport and delights, nor to sleep ; meditate, Kātiyāna.

415. Meditate and conquer, Kātiyāna ; you are skilled in the paths to rest-from-exertion. Having obtained unsurpassed purity, you will be quenched like a flame by water.

416. A lamp with feeble rays is bent down by the wind like a creeper. In the same way do you, kinsman of Inda, not clinging, shake off Māra. Rid of desire for things experienced, await your time here, having become cool.

Migajāla

417. The eight-fold way which was well-taught by the one with vision, by the Buddha, the sun's kinsman, which has passed beyond all fetters, the destroyer of all rolling-on,

418. leading on to salvation, crossing over, drying up the root of craving, cutting the root of poison, the place of execution, brings one to quenching.

419. By breaking the root of ignorance it is a destroyer of the compulsion of action ; it causes the thunderbolt of knowledge to fall on the acquisition of the consciousnesses.

420. Giving information about our sensations, freeing from grasping, by means of knowledge regarding existence as a charcoal-pit,

421. of great flavour, very profound, warder-off of birth and death, causing the quieting of pain, blissful,

422. knowing that action is action, and knowing result as result, showing (= casting) real light upon the phenomena which have arisen consequentially, leading to great rest, peaceful, it is fortunate at the end.

Jenta purohitaputta

423. Intoxicated by pride of birth, and by wealth and position, I wandered intoxicated by the colour and form of my body.

424. I thought that none was equal or superior to myself, being a stubborn fool, smitten by arrogance, with the banner (of conceit) held high.

425. I did not salute anyone respectfully, neither mother nor father, nor others usually regarded as venerable, being stubborn with conceit, and disrespectful.

426. Having seen the supreme leader, best and foremost of charioteers, like a blazing sun, revered by the Order of bhikkhus,
427. having cast away pride and intoxication, with settled mind, with my head I saluted respectfully the best of all creatures.
428. Arrogance and contempt have been eliminated and completely rooted out. Egotism has been cut out ; all forms of conceit have been struck down.

Sumana

429. When I was newly gone forth, at the age of seven, having overcome by supernormal power the king of the snakes, who had great supernormal powers,
430. I brought water for my preceptor from the great lake Anotatta. Then seeing me the teacher said this :
431. “ Sāriputta, see this young boy coming, well-concentrated inside, carrying a water-pot.
432. (He is) of pious behaviour, of noble deportment, and skilled in supernormal powers, Anuruddha's novice,
433. made a thoroughbred by a thoroughbred, made good by one who is good, disciplined and trained by Anuruddha whose task is done.
434. That novice Sumana, having come to the highest peace, having realized the state of imperturbability, wants no-one to know him.”

Nhātakamuni

435. Brought low by colic, dwelling in the grove, in the wood, where there is a restricted food supply, where it is harsh, how will you fare, bhikkhu ?
436. Suffusing this body with much joy and happiness, enduring even what is harsh, I shall dwell in the grove.
437. Developing the seven constituents of enlightenment, the faculties, and the powers, possessed of subtlety of meditation, I shall dwell without āsavas.
438. Continually considering my pure mind which has been released from defilements and is undisturbed, I shall dwell without āsavas.
439. Those āsavas which were found in me, inside or out, are all without exception rooted up, and will not rise again.

440. The five elements of existence, being known, stand with root cut off. The annihilation of pain has been obtained ; there is now no renewed existence.

Brahmadatta

441. Whence does anger arise for him who is devoid of anger, tamed, living in peace, released by proper knowledge, calmed venerable ?
442. Therefore it is worse for the one who repays an angry man in kind ; one who does not repay an angry man in kind wins a battle which is hard to win.
443. He acts in the interests of both, of himself and of the other, who, knowing the other is angry, is mindful and becomes calm.
444. Those who are unskilled in the doctrine think that he who is a healer of both, of himself and of the other, is a fool.
445. If anger should arise in you, reflect upon the simile of the saw ; if craving for flavour should arise, remember the simile of the child's flesh.
446. If your mind runs among sensual pleasures and existences, quickly restrain it with mindfulness, as one restrains a bad cow eating corn.

Sirimaṇḍa

447. It rains only on the covered, it does not rain on the opened. Therefore you should open the covered, then it will not rain on it.
448. The world is smitten by death and surrounded by old age ; it is beset by the dart of craving ; it is always obscured by wants.
449. The world is smitten by death and enclosed by old age. It is beaten continually, without a refuge, like a thief who has received his punishment.
450. Death, disease, old age, these three approach like huge fires. There is no strength to comfort them ; there is no speed to run away.
451. One should make one's day not unproductive, whether by a little or by much. Every (day and) night one passes, one's life is less by that much.

452. The last night approaches for you, whether you are going, or standing, sitting or lying. There is no time for you to be indolent.

Sabbakāma

453. This two-legged, impure, evil-smelling (body), full of various corpses, oozing here and there, is cherished.

454. As lurking deer with a snare, as fish with a hook, as a monkey with pitch, so they trap an ordinary individual.

455. (Namely) pleasant sights, sounds, tastes, smells, and things to touch ; these five strands of sensual pleasure are seen in a woman's form.

456. Those ordinary individuals who with impassioned minds pursue them (i.e. women), fill up the terrible cemetery. They heap up renewed existence.

457. But he who avoids them as one avoids a snake's head with one's foot, he being mindful overcomes this attachment to the world.

458. Seeing the peril in sensual pleasures, recognizing going forth as rest (from exertion), detached from all sensual pleasures, I have obtained the annihilation of the āsavas.

GROUPS OF SEVEN VERSES

Sundarasamudda

459. Ornamented, well-dressed, carrying a garland, adorned, with her feet reddened with lac, having put on slippers, a courtesan
460. taking off her slippers, (standing) before me with cupped hands, spoke to me, softly and sweetly, with a smile.
461. “ You are young to have gone forth. Abide in my teaching ; enjoy human sensual pleasures. I (shall) give you wealth ; I promise you truly ; (if you do not believe me) I shall indeed bring fire.
462. When we are both old, supported by sticks, we shall both go forth ; both ways it will be a winning throw.”
463. And when I saw that courtesan beseeching me with cupped hands, ornamented, well-dressed, like a snare of death spread out,
464. then reasoned thinking arose in me ; the peril became clear ; disgust with the world was established.
465. Then my mind was released ; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha’s teaching has been done.

Lakuṇṭaka

466. In a thicket of trees on the far side of the Ambāṭaka park, Bhaddiya, having plucked out craving root and all, meditates, happy indeed.
467. Some delight in drums, lutes, and cymbals, but at the foot of a tree I delight in the Buddha’s teaching.
468. If the Buddha were to give me a boon, and if I were to obtain that boon, I should choose for the whole world perpetual mindfulness concerning the body.
469. Those people who have judged me by my appearance and those who have followed me because of my voice, being under the influence of desire and passion do not know me.
470. The fool, having obstructions all around, does not comprehend the inside, and does not see the outside. He indeed is misled by my voice.
471. One who sees the external fruit does not comprehend the

inside, but does see the outside ; even he is misled by my voice.

72. One who sees without obstructions fully comprehends the inside and sees the outside ; he is not misled by my voice.

Bhadda

73. I was an only child, dear to my mother and dear to my father. I was obtained by many performances of vows and petitions.

74. And both of them, my mother and father, from sympathy, wishing me well, seeking my good, brought me near to the Buddha.

75. “ This son was obtained with difficulty ; he is delicate, and has prospered in happiness. We give him to you, protector, as an attendant for the conqueror.”

76. And the teacher receiving me said this to Ānanda, “ Send him forth quickly ; this one will be a thoroughbred.”

77. Having sent me forth, the teacher, the conqueror, entered the monastery. The sun had not yet set ; then my mind was released.

78. Then the teacher, not neglecting (me), rising up from his solitary meditation, said to me, “ Come, Bhadda ” ; that was my ordination.

79. I received ordination when I was seven years old. The three knowledges have been obtained. Hail to the essential rightness of the doctrine.

Sopāka

80. Seeing the best of men pacing up and down in the shade of the terrace, going up to him there I worshipped the best of men.

81. Putting my robe over one shoulder, clasping my hands together, I paced up and down behind the stainless one, the best of all creatures.

82. Then he, skilled in questions, knowing, asked me questions; fearless and unafraid I replied to the teacher.

83. When the questions had been answered, the Tathāgata was pleased ; looking around the Order of bhikkhus he said this :

84. “ Good for those of Anga and Magadha, whose robe,

begging-bowl, and requisites, lodgings, reverence, and homage this one enjoys ; good for them ”, he said.

485. “ From this day onwards, Sopāka, come to see me (where you wish), and let this be your ordination, Sopāka.”

486. Having received ordination at the age of seven, I bear my last body. Hail to the essential rightness of the doctrine.

Sarabhaṅga

487. Having broken off reeds with my hands, having made a hut, I dwelt there ; therefore by common consent my name was Reed-breaker (= Sara-bhaṅga).

488. It is not fitting for me to break off reeds with my hands now ; the precepts of training have been laid down for us by the famous Gotama.

489. I, Sarabhaṅga, did not previously see the whole complete disease ; this disease has (now) been seen by (me) doing the bidding of the one above the devas.

490. By the very road by which Vipassī went, by the very road by which (went) Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa, by that straight path went Gotama.

491. The seven Buddhas are rid of craving, without grasping, plunging into annihilation, by whom, having become righteousness, venerable, this doctrine was taught.

492. (Namely) the four noble truths, from compassion for living creatures : pain, its arising, the road, the suppression and complete annihilation of pain,

493. in which the endless pain in journeying-on comes to an end. After the breaking-up of this body and the complete annihilation of life there is no other renewed existence. I am completely released in every aspect.

GROUPS OF EIGHT VERSES

Mahākaccāyana

494. One should not do much work, one should avoid people, one should not exert oneself. He who is greedy and desirous of flavours misses the goal which brings happiness.
495. They know that this respect and homage in high-born families is truly a “ bog ”. A fine dart, hard to extract, honour is hard for a worthless man to give up.
496. It is not with reference to another's (action) that a mortal's action is evil ; of one's own accord one should not practise it, for mortals are the kinsmen of their own action.
497. One is not a thief by the word of another, one is not a sage by the word of another. But as the self knows one, so do the devas too know one.
498. Others too do not know that we come to an end here, but those who have knowledge in this respect, thereby their quarrels cease.
499. The wise man lives indeed even after the loss of his wealth ; but if he does not obtain wisdom even a rich man is not alive.
500. One hears all with the ear, one sees all with the eye ; and a wise man ought not to reject everything which is seen or heard.
501. One with eyes should be as though blind ; one with ears as though deaf ; one with wisdom as though stupid ; one with strength as though weak. Then when the goal has been attained one should lie on the bed of death.

Sirimitta

502. Without anger and rancour, undeceitful and devoid of slander, truly such a bhikkhu does not grieve when he has thus passed away.
503. Without anger and rancour, undeceitful and devoid of slander, always with sense-doors guarded, a bhikkhu does not grieve when he has thus passed away.
504. Without anger and rancour, undeceitful and devoid of slander, a bhikkhu who is of good virtue does not grieve when he has thus passed away.
505. Without anger and rancour, undeceitful and devoid of

slander, a bhikkhu with good friends does not grieve when he has thus passed away.

506. Without anger and rancour, undeceitful and devoid of slander, a bhikkhu of good wisdom does not grieve when he has thus passed away.

507. Whose faith in the Tathāgata is unmoving and well-founded, whose virtue is good, pleasing to the noble ones, and praised,

508. who has trust in the Order, and whose sight has become straight, him they call “ not poor ”, His life is not in vain.

509. Therefore a prudent man, remembering the Buddha's teaching, should devote himself to faith, virtue, trust, and sight of the doctrine.

Mahāpanthaka

510. When I first saw the teacher who has no fear from any quarter, agitation came upon me having seen the best of men.

511. Would anyone transgress who bowed down his head with hands and feet, worshipping such a teacher when he came ?

512. Then I abandoned children and wife and money and grain ; cutting off my hair and beard, I went forth into the houseless state.

513. Possessed of training and right livelihood, well-controlled in my faculties, revering the fully-enlightened one, I dwelt unconquered.

514. Then a resolve arose, longed-for by my heart ; I would not sit down even for a moment, while the dart of craving was not withdrawn.

515. See my energy and effort as I dwell thus. The three knowledges have been obtained, the Buddha's teaching has been done.

516. I know my former habitation, my deva-eye is purified. I am an arahat, worthy of gifts ; I am completely released, without basis for rebirth.

517. Then at the end of night, towards sunrise, having dried up all craving, I sat cross-legged.

THE GROUP OF NINE VERSES

Bhūta

518. When the clever man (knowing that) old age and death, to which ignorant individuals are attached, are painful, diagnosing pain meditates, truly mindful, he does not find greater contentment than this.
519. When having struck down attachment, the bringer of pain, and craving, the bringer of pain arising from the aggregate of the diversified world, he meditates, truly mindful, he does not find greater contentment than this.
520. When having seen by wisdom the blissful eight-fold path, the best of roads, cleanser of all defilements, he meditates, truly mindful, he does not find greater contentment than this.
521. When he develops the sorrowless, stainless, causally-undetermined, peaceful place, cleanser of all defilements and cutter of bonds and fetters, he does not find greater contentment than this.
522. When in the sky the thunder-cloud rumbles, full of torrents of rain all around on the path of the birds, and the bhikkhu who has gone into the cave meditates, he does not find greater contentment than this.
523. When seated on the bank of rivers covered with flowers, with garlands of variegated woodland plants, happy indeed he meditates, he does not find greater contentment than this.
524. When at night in a lonely grove, while the sky(-deva) rains, the fanged animals roar, and the bhikkhu who has gone into the cave meditates, he does not find greater contentment than this.
525. When having kept his own thoughts in check, inside a mountain, having taken refuge in a mountain cleft, rid of distress and rid of barrenness of mind he meditates, he does not find greater contentment than this.
526. When happy, destroying stain, barrenness of mind and grief, without obstruction, without craving, dart-free, having indeed put an end to all āsavas he meditates, he does not find greater contentment than this.

GROUPS OF TEN VERSES

Kāludāyin

527. The trees are now crimson, lord, having shed their (old) foliage, about to fruit. They illuminate as though aflame. The time partakes of flavour, great hero.
528. The delightful trees, in bloom, diffuse their scent all around in all directions, having shed their petals, hoping for fruit. It is time to go forth from here, hero.
529. It is not too cold, nor again too hot ; the season is pleasant, fit for a journey, lord. Let the Sākiyas and Koliyas see you facing west, crossing in the River Rohiṇī.
530. The field is ploughed in hope ; in hope the seed is sown ; in hope merchants go to sea, bringing back wealth. Let that hope of mine, in which I stand, be realized.
531. Again and again they sow the seed ; again and again the deva-king rains ; again and again farmers plough the field ; again and again grain comes to the kingdom.
532. Again and again beggars wander ; again and again master-givers give ; again and again master-givers, having given, go to the heavenly place.
533. A hero of great wisdom indeed cleanses seven generations in whatever family he is born. I think, Sakiya, you are the deva of devas, for you begot the sage who is truly named.
534. The father of the great seer is called Suddhodana, but the Buddha's mother was called Māyā, who, having cherished the Bodhisatta with her womb, after the breaking up of the body rejoices in the three heavens.
535. She, Gotamī, having died, having descended from here, being possessed of deva-like sensual pleasures, rejoices in five strands of sensual pleasures, surrounded by those groups of devas.
536. I am the son of the Buddha, who endures what is beyond endurance, the son of the incomparable venerable Aṅgīrasa. You, Sakiya, are my father's father ; truly you are my grandfather, Gotama.

Ekavihāriya

537. If no-one else is found in front or behind, it is very pleasant for one dwelling alone in the wood.

538. Come then, I shall go alone to the forest praised by the Buddha, which is pleasant for a resolute bhikkhu dwelling alone.
539. Alone, pursuing my aim, I shall quickly enter the grove, which gives joy to sages, is delightful, and is haunted by rutting elephants.
540. In well-flowered Sītavana, in a cool mountain cave, having sprinkled my limbs I shall pace up and down alone.
541. When shall I dwell alone, companionless, in the pleasant great wood, my task done, without āsavas ?
542. May my intention prosper as I desire to act thus ; I myself shall bring it to pass ; no-one can act for another.
543. I myself am binding on my armour ; I shall enter the grove, nor shall I come forth from there until I have gained the annihilation of the āsavas.
544. While the wind blows cool and sweet-smelling, I shall split ignorance asunder, as I sit on the mountain-top.
545. In the flower-covered wood, and now in the cool cave, I shall enjoy myself on Giribbaja, delighted by the happiness of release.
546. I am he whose intentions are fulfilled like the moon on the fifteenth day. I have completely annihilated all my āsavas ; there is now no renewed existence.

Mahākappina

547. Neither enemies nor well-wishers, when they seek, see a weak spot in him who sees the future in advance, both the beneficial thing and the unbeneficial.
548. He who has perfected, well developed, and practised in due order mindfulness of breathing, as taught by the Buddha, illuminates this world like the moon released from a cloud.
549. Truly my mind is purified, unlimited, well-developed ; having penetrated and having been applied, it illuminates all the quarters.
550. The wise man lives indeed even after the loss of his wealth ; but if he does not obtain wisdom even a rich man is not alive.
551. Wisdom discerns what is heard ; wisdom increases fame and reputation. In this world a man with wisdom finds happiness even in pains.

552. This is not a rule for today (only) ; it is not amazing or even strange ; when one is born, one dies. What indeed is strange in that ?
553. For death is certain immediately after life for anyone who is born ; all who are born die here ; for of such a nature are living creatures.
554. For what is of advantage to the lives of other men is of no advantage to a dead man. In the case of a dead man there is weeping, not fame nor being well-known in the world, nor being praised by brahmans and ascetics.
555. Weeping impairs the eye and the body ; colour and strength and intellect are ruined ; his (the weeper's) enemies become joyful, his well-wishers are not happy.
556. Therefore one should wish to have prudent men and those of great learning dwelling in one's family ; who by the power of their wisdom get to the end of their duty, as one gets to the far bank of a full river by boat.

Cūlapanthaka

557. Sluggish was my progress ; formerly I was despised, and my brother turned me away (saying), " Go home now ".
558. Being turned away at the gateway to the Order's park, I stood there discouraged, full of longing for the teaching.
559. The blessed one came there ; he touched my head ; taking me by the arm he led me into the Order's park.
560. From compassion the teacher gave me a towel for my feet, (saying), " Take careful possession of this pure thing, on one side."
561. Hearing his bidding I remained delighting in his teaching. I practised meditation for the attainment of the supreme goal.
562. I know my former habitation, my deva-eye is purified. The three knowledges have been obtained, the Buddha's teaching has been done.
563. Fashioning my shape 1,000 times, I, Panthaka, sat in the pleasant Mango-grove, until the announcement of the time.
564. Then the teacher sent a messenger to me to announce the time ; when the time had been announced, I approached him through the air.
565. Having worshipped the teacher's feet I sat down on one

side. Perceiving that I was seated, then the teacher received (the gift).

566. Recipient of the offerings of the whole world, receiver of sacrifices, field of merit for mankind, he received the gift.

Kappa

567. Full of stains of different sorts, a great producer of excrement, like a stagnant pool, a great tumour, a great wound,

568. full of pus and blood, immersed in a privy, trickling with water, the body always oozes foully.

569. Having a binding of sixty tendons, plastered with fleshy plaster, girt with a jacket of skin, the foul body is worthless.

570. Linked together with a skeleton of bones, with bonds of sinew-threads, it produces its various postures by the union of many things.

571. Set out with certainty for death, in the vicinity of king death, a man who has abandoned it (= the body) in this very place, goes where he wishes.

572. The body is covered with ignorance, tied with the four-fold tie ; the body is sinking down in the flood, caught in the web of latent tendencies.

573. Joined with the five hindrances, afflicted with thought, followed by the root of craving, covered with the covering of delusion,

574. thus this body exists, subject to the compulsion of action. But existing has cessation at its end ; having had various existences, it (the body) perishes.

575. The blind ordinary individuals who cherish this body fill up the terrible cemetery ; they take on renewed existence.

576. Those who avoid this body like a dung-smeared snake, having spurned the root of existence, will be quenched without āsavas.

Upasena Vaṅgantaputta

577. For the sake of solitary meditation, a bhikkhu should resort to a lodging which is secluded, with little sound, haunted by beasts of prey.

578. Having fetched (odds and ends) from rubbish-heap,

cemetery, and streets, having made a rough outer robe, he should wear the coarse robe.

579. Making his mind humble, a bhikkhu should wander for alms from family to family without exception, with sense-doors guarded, well-restrained.

580. But he should be content even with coarse fare, he should not seek other flavour in abundance. The mind of one who is greedy for flavours does not delight in meditation.

581. But a sage should live desiring little indeed, contented, secluded, not living in company with householders nor houseless ones alike.

582. He should make himself appear as a dull person or a fool. A clever man should not speak excessively in the midst of the Order.

583. He should not insult anyone, he should avoid hurting anyone. He should be restrained by the rules of training, and should know moderation in eating.

584. He should have appearance well-grasped, being skilled in the origin of mind ; he should devote himself to calm and insight at the right time.

585. Possessed of energy and perseverance, he should always be earnest in application of mind ; but the clever man should not be confident until he has gained the end of pain.

586. When he dwells thus, desirous of purity, all a bhikkhu's āsavas are annihilated, and he attains to quenching.

Gotama

587. One should know one's own goal ; one should take a careful look at the (Buddha's) word, and at whatever would be fitting here for one who has entered upon the ascetic's state.

588. A noble friendship here, an undertaking full of training, and obedience to teachers ; this is fitting for an ascetic.

589. Respect towards the Buddha, homage to the doctrine as is proper ; thinking highly of the Order ; this is fitting for an ascetic.

590. A purified and blameless livelihood, joined with good behaviour and associations ; and the settling of the mind ; this is fitting for an ascetic.

591. A manner of acting and a way of avoidance, a pious

deportment, and exertion in higher thinking ; this is fitting for an ascetic.

592. Forest lodgings, secluded, with little noise, fit for a sage to resort to ; this is fitting for an ascetic.

593. Both virtue and great learning, investigations into the true nature of the conditions of existence, right understanding of the truths ; this is fitting for an ascetic.

594. Thinking that it is impermanent one should develop the conception of non-self, and the conception of the loathsome, and discontent with the world ; this is fitting for an ascetic.

595. One should develop the constituents of enlightenment, the elements of supernormal power, the faculties and powers, and the noble eight-fold path ; this is fitting for an ascetic.

596. A sage should abandon craving ; he should split the āsavas asunder, root and all ; he should dwell released ; this is fitting for an ascetic.

THE GROUP OF ELEVEN VERSES

Samkicca

597. Is there any profit for you in the forest in the rainy season like Ujjuhāna, dear child ? Verambā is delightful for you, for seclusion is for meditators.
598. Just as the veramba wind blows away clouds in the rainy season, so are my conceptions connected with seclusion scattered abroad.
599. The black egg-born (crow), inhabiting a home in a burial ground, causes mindfulness bent on absence of desire for the body to arise in me.
600. Whom others do not protect, and who does not protect others, truly that bhikkhu lies happily, having no longing for sensual pleasures.
601. With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.
602. I have dwelt in woods, caves, and grottoes, in solitary lodgings, in a place frequented by beasts of prey.
603. “ May these creatures be killed, may they be slaughtered, may they come to harm ” ; I have not been aware of having any ignoble hate-ridden intention.
604. The teacher has been waited on by me, the Buddha’s teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.
605. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.
606. I do not long for death ; I do not long for life ; but I await my time, as a servant his wages.
607. I do not long for death ; I do not long for life ; but I await my time, attentive and mindful.

GROUPS OF TWELVE VERSES

Silavat

608. Here in this world one should train oneself carefully in virtue only ; for virtue when cultivated brings all success near at hand.
609. A prudent man should protect virtue, desiring the three happinesses — praise, the gaining of wealth, and rejoicing in heaven after death.
610. For the virtuous man acquires many friends by his self-restraint ; but the unvirtuous man, practising evil, is estranged from his friends.
611. The unvirtuous man gains ill-repute and ill-fame ; the virtuous man always gains reputation, fame, and praise.
612. Virtue is the beginning and support and foremost cause of all good things ; therefore one should make one's virtue pure.
613. Virtue is also the control, restraint, and delighting of the mind, and the ford of all Buddhas ; therefore one should make one's virtue pure.
614. Virtue is an incomparable power, virtue is the supreme weapon ; virtue is the best adornment ; virtue is a wonderful coat of mail.
615. Virtue is a very mighty bridge, virtue is an unsurpassed perfume ; virtue is the best ointment whereby one sends an odour in all directions.
616. Virtue is the foremost provision, virtue is the supreme food for the journey ; virtue is the best vehicle, whereby one goes in all directions.
617. A fool obtains blame in this world, and after death is unhappy in hell ; he is unhappy everywhere, not being concentrated upon virtues.
618. A wise man obtains fame in this world, and after death is happy in heaven ; he is happy everywhere, being well-concentrated upon virtues.
619. Virtue indeed is foremost here, but the wise man is supreme, conquering among men and devas because of his virtue and wisdom.

Sunīta

620. I was born in a humble family, poor, having little food ; my work was lowly — I was a disposer of (withered) flowers.
621. Despised by men, disregarded and reviled, making my mind humble I paid homage to many people.
622. Then I saw the enlightened one, revered by the Order of bhikkhus, the great hero, entering the supreme city of the Magadhas.
623. Throwing down my carrying-pole, I approached to pay homage to him ; out of sympathy for me the best of men stood still.
624. Having paid homage to the teacher's feet, standing on one side I then asked the best of all creatures for admission into the Order.
625. Then the merciful teacher, sympathetic to the whole world, said to me " Come, bhikkhu ". That was my ordination.
626. Dwelling alone in the forest, not relaxing, I myself performed the teacher's bidding, just as the conqueror had exhorted me.
627. For the first watch of the night I recollected my previous births ; for the middle watch of the night I purified my deva-eye ; in the last watch of the night I tore asunder the mass of darkness.
628. Then at the end of the night, towards sunrise, Inda and Brahmā came and revered me with cupped hands.
629. " Homage to you, thoroughbred of men ; homage to you, best of men ; to you whose āsavas are annihilated ; you are worthy of a gift, sir."
630. Then seeing me revered by the assembly of devas, giving a smile the teacher said this :
631. " By austerity, by living the holy life, by self-restraint and self-taming, by this one is a brahman ; this is the supreme state of being a brahman."

THE GROUP OF THIRTEEN VERSES

Soṇa Kolivisa

632. He who was exalted in the kingdom as the attendant of the king of Aṅga, today is exalted in things sublime ; Soṇa has reached the far shore of pain.
633. One should cut off five, one should abandon five, one should especially develop five ; a bhikkhu who has gone beyond the five attachments is called a “ flood-crosser ”.
634. The virtue, concentration, and wisdom of a bhikkhu who is frivolous, indolent, with his hopes fixed on external things, do not attain fulfilment.
635. For what is to be done is neglected, but what is not to be done is done ; their āsavas increase as they are frivolous and indolent.
636. But those who constantly undertake mindfulness concerning the body do not practise what is not to be done, continuously doing what is to be done. The āsavas of the mindful and attentive come to an end.
637. Go on the straight way which has been pointed out ; do not turn back ; one should urge on the self of one's own accord ; one should attain to quenching.
638. When my energy was overtaxed, the teacher, unsurpassed in the world, the one with vision, propounding the lute-simile, taught me the doctrine.
639. Hearing his bidding, I remained delighting in his teaching. I practised equanimity for the attainment of the supreme goal. The three knowledges have been obtained, the Buddha's teaching has been done.
640. Of one who is intent upon going forth, and upon mental seclusion, who is intent upon non-harming, and upon the annihilation of grasping,
641. is intent upon the annihilation of craving, and non-confusion of the mind, having seen the uprising of the sense-bases, the mind is wholly released.
642. For the bhikkhu who is wholly released, and whose mind is calmed, there is nothing to add to what has been done, nothing remains to be done.

643. Just as a solid mass of rock is not moved by the wind, so sights, tastes, sounds, smells and all things to touch,

644. mental objects, pleasant and unpleasant, do not cause a venerable one's mind, which is steadfast and unfettered, to tremble, and he sees its passing away.

GROUPS OF FOURTEEN VERSES

Revata

645. When I went forth from the house to the houseless state,
I was not aware of having any ignoble hate-ridden intention.
646. “ May these creatures be killed, may they be slaughtered,
may they come to harm ”. I have not been aware of having
any intention in this long period of time.
647. But I have been aware of love, infinite, well-developed,
practised in due order, as taught by the Buddha.
648. I am friend to all, comrade to all, sympathetic to all beings,
and I develop a mind full of love, always delighting in non-
harming.
649. I gladden a mind which is immovable, unshakable ;
I develop the holy state not cultivated by evil men.
650. Having attained to non-reasoning, the disciple of the fully-
enlightened one is straightway possessed of noble silence.
651. Just as a rocky mountain is unmoving, well-founded, so a
bhikkhu, like a mountain, does not tremble after the annihila-
tion of delusion.
652. To a man who is without sin, always seeking purity, a
hair’s tip measure of evil seems as if the size of a cloud.
653. As a frontier city is guarded inside and out, so you should
guard yourselves ; let not the opportunity pass you by.
654. I do not long for death ; I do not long for life ; but I await
my time, as a servant his wages.
655. I do not long for death ; I do not long for life ; but I
await my time, attentive and mindful.
656. The teacher has been waited on by me, the Buddha’s
teaching has been done. The heavy load has been put down ;
that which leads to renewed existence has been rooted out.
657. I have attained that goal for which I went forth from the
house to the houseless state — the annihilation of all fetters.
658. Strive with vigilance, this is my advice ; come now, I shall
be quenched ; I am completely released in every respect.

Godatta

659. Just as a noble thoroughbred, yoked to a load, enduring
a load, oppressed by the excessive burden, does not try to get
rid of his yoke,

660. so those who are filled with wisdom, as the ocean with water, do not despise others. This is the noble state for living creatures.
661. Come in time into the power of (karmic) time, subject to various existences, men come to grief ; those young men grieve in this world.
662. Elated by anything having the characteristic of happiness, or cast down by anything having the characteristic of pain, fools are struck down by both, not seeing things as they really are.
663. But those who in the midst of pain and happiness have overcome the seamstress, stand like a threshold stone ; they are neither elated nor cast down.
664. Not to profit nor loss, not to fame nor reputation, not to blame nor praise, not to pain nor happiness,
665. to nothing do they cling, as a drop of water does not cling to a lotus-leaf. Everywhere wise men are happy, everywhere they are unconquered.
666. There is loss with righteousness, and unrighteous profit ; righteous loss is better than unrighteous profit.
667. There is the fame of those of little wisdom, and the lack of fame of the wise ; truly the lack of fame of the wise is better, not the fame of those of little wisdom.
668. There is praise by fools and censure by the wise ; truly censure by the wise is better than praise by fools.
669. There is happiness arising from sensual pleasures and pain springing from seclusion ; the pain springing from seclusion is better than happiness arising from sensual pleasures.
670. There is life with unrighteousness, and death with righteousness ; death with righteousness is better than life with unrighteousness.
671. Those who have eliminated sensual pleasures and anger, whose minds are calm in various existences, live unattached to the world ; nothing is pleasant or unpleasant for them.
672. Having developed the constituents of enlightenment, the faculties and the powers, having attained to highest peace, they are quenched, without āsavas.

GROUPS OF SIXTEEN VERSES

Aññākoṇḍañña

673. Having heard the doctrine of great flavour, I have more faith. Absence of passion completely without grasping has been taught as the doctrine.
674. There are many paintings in the world, in this earth's circumference ; they disturb imaginings, I think, which are pleasant and concerned with desire.
675. Just as a rain-cloud would settle dust raised by the wind, so imaginings come to rest when one sees with wisdom.
676. When one sees with wisdom that all constituent elements are impermanent, then one becomes indifferent to pain ; this is the way to purity.
677. When one sees with wisdom that all constituent elements are painful, then one becomes indifferent to pain ; this is the way to purity.
678. When one sees with wisdom that all phenomena are non-self, then one becomes indifferent to pain ; this is the way to purity.
679. The elder who was enlightened in succession to the Buddha, Koṇḍañña strong in energy, with birth and death eliminated, is perfected in living the holy life.
680. There are floods and a snare, a strong stake, a mountain hard to tear asunder ; cutting the stake and snare, breaking the mountain which was hard to break, having crossed, gone to the far shore, the meditator is released from Māra's bond.
681. A conceited and vain bhikkhu, because of evil friends, sinks down in the great flood, overwhelmed by the wave.
682. (If he were) not conceited, not vain, zealous, with faculties restrained, with good friends, prudent, he would put an end to pain.
683. (Here is) a man with limbs like the knots of the kālā plant, thin, with his veins showing, knowing moderation in food and drink, with undaunted spirit.
684. Tormented by gnats and mosquitoes in the forest, in the great wood, like an elephant in the van of the battle, one should endure there mindful.

685. I do not long for death ; I do not long for life ; but I await my time, as a servant his wages.
686. I do not long for death ; I do not long for life ; but I await my time, attentive and mindful.
687. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.
688. I have attained that goal for which I went forth from the house to the houseless state ; what have I to do with living in a thicket ?

Udāyin

689. A man, fully-enlightened, self-tamed, concentrated, proceeding on the way of holiness, delighting in the calming of the mind,
690. whom men revere as having reached the far shore of all phenomena, him even the devas revere ; so have I heard from the arahat.
691. Having passed beyond all fetters, come from the wood of desire to the non-wood, delighting in the renunciation of sensual pleasures, released, like gold from stone,
692. that elephant indeed outshines others, as the Himālaya outshines other mountains ; of all with the name elephant the one who is truly named is unsurpassed.
693. I praise that elephant to you, for he does no sin. The elephant's two front feet are gentleness and mercy.
694. The elephant's other feet are mindfulness and attentiveness ; the great elephant has faith as his trunk and equanimity as his white tusks.
695. His neck is mindfulness, his head is wisdom, investigation (with his trunk) is reflection on the doctrine ; his belly is the fire-place of the doctrine, his tail is seclusion.
696. Meditating, delighting in inhaling, well-concentrated inside, he is a concentrated elephant as he goes, he is a concentrated elephant as he stands still.
697. He is a concentrated elephant as he lies down, he is a concentrated elephant even as he sits. Everywhere the elephant is restrained ; that is the perfection of elephant.
698. He eats blameless things, he does not eat blameworthy

things ; having obtained food and covering, avoiding what has been stored up,

699. having cut every fetter and bond, large or small, he goes without longing wherever he goes.

700. As a lotus born in water grows, but is not defiled by the water, being sweet-smelling, delightful,

701. in the same way too the Buddha, born in the world, dwells in the world ; he is not defiled by the world as the lotus is not defiled by the water.

702. A great blazing fire is extinguished when it has no fuel, and among the extinct ashes is called “ quenched ”.

703. This simile has been taught by the wise to make their meaning known ; the great elephants will understand the elephant taught by the elephant.

704. Rid of desire, rid of hatred, rid of delusion, without āsavas, abandoning his body the elephant will be quenched, without āsavas.

GROUPS OF TWENTY VERSES

Adhimutta

705. Those whom we have in the past killed for sacrifice or for wealth, against their will, were afraid ; they trembled and babbled.
706. You have no state of being afraid ; your colour becomes more settled. Why do you not lament in such a fearful situation ?
707. There is no mental pain for one who is without longing, chieftain. Truly all fears have been overcome by one who has annihilated his fetters.
708. When that which leads to renewed existence is annihilated, and the physical world is seen as it really is, there is no fear at death, just as there would be none at the laying down of a burden.
709. The holy life has been well-lived by me, and the way has been well-developed ; I have no fear at death, just as I would have none at the complete annihilation of diseases.
710. The holy life has been well-lived by me, and the way has been well-developed ; existences are seen to be without enjoyment, like drinking poison which has been thrown away.
711. One who has gone to the far shore, who is without grasping, whose task is done, who is without āsavas, is delighted at the annihilation of life, like one released from the place of execution.
712. Having attained the supreme essential rightness, being unconcerned with the whole world, he does not grieve at death, like one who has been released from a burning house.
713. Whatever has come to pass, or wherever existence has been obtained, all this is without a supreme ruler ; so it has been said by the great seer.
714. Whoever understands this as it was taught by the Buddha, does not take hold of any existence, as one does not take hold of a well-heated iron ball.
715. I do not have the thought “ I have been ”, nor do I have the thought “ I shall be ” ; the constituent elements will cease to exist. What lamentation will there be in respect of that ?

716. There is no fear for one who sees, as they really are, the pure and simple arising of phenomena, and the pure and simple causal continuity of the constituent elements, chieftain.
717. When by wisdom one sees the world as being like grass and wood, not finding possessiveness, thinking "It is not mine", he does not grieve.
718. I am dissatisfied with the physical frame ; I am not concerned with existence. This body will be broken, and there will not be another.
719. Do whatever you have to do with my physical frame, if you wish. There will not be hatred or love there for me on that account.
720. Hearing his strange exciting bidding, throwing down their swords, the young men said this :
721. What, sir, having done ? Or who is your instructor ?
Because of whose teaching is grieflessness therefore obtained ?
722. The all-knowing, all-seeing conqueror is my instructor, the teacher of great mercy, the healer of the whole world.
723. He taught this doctrine, leading to annihilation, unsurpassed ; because of his teaching grieflessness is therefore obtained.
724. Having heard the well-spoken utterance of the seer, having thrown down their swords and weapons, some of the thieves desisted from that occupation, others chose going-forth.
725. Having gone forth in the teaching of the well-farer, having developed the constituents of enlightenment and the powers, being clever, with elated minds, happy, with faculties formed, they attained the causally-undetermined state of quenching.

Pārāpariya

726. A thought came to the ascetic, the bhikkhu Pārāpariya, seated alone, secluded, meditating.
727. What order, what vow, what thing performing would a man be a doer of duty for himself, and not do any harm ?
728. The faculties of men are for good and for ill ; unguarded they are for ill, guarded they are for good.
729. Protecting his faculties and guarding his faculties, he would be a doer of duty for himself, and not do any harm.

730. If he does not see the peril, not restraining the faculty of sight as it goes among forms, he is not released from pain.
731. If he does not see the peril, not restraining the faculty of hearing as it goes among sounds, he is not released from pain.
732. If, seeing no escape, he indulges in smells, he is not released from pain, clinging to smells.
733. Recollecting the bitter, the mainly sweet, and the mainly sour, tied by craving for flavour, he is not aware of his heart.
734. Recollecting lovely agreeable things to touch, being impassioned he finds various sorts of pain because of desire.
735. But whoever cannot guard his mind from these mental objects, then pain follows him because of all these five.
736. (The body) full of pus, and blood, and many a corpse, is made like a beautiful painted box by skilful men.
737. One is not aware that that which has a sweet taste is bitter, that the bond with those who are dear is painful, like a razor smeared up and down with honey.
738. Passionately attached to the form of woman, the sound of woman, and the touch of woman too, (and) the scents of woman, one finds various sorts of pain.
739. All the streams of woman flow in the groups of five. Whatever energetic man is able to make an obstruction to these,
740. he possesses the goal, he abides in the doctrine, he is skilful, he is discerning ; even while enjoying himself he may do his duty which is connected with doctrine and the goal.
741. Being vigilant, discerning, one should avoid a profitless business which is doomed to failure, thinking " That is not to be done ".
742. What is connected with the goal, and what pleasure is concerned with the doctrine, that one should take and practise ; for that truly is the supreme pleasure.
743. He wishes to win possessions from others by various means, who having killed, beaten, and caused to grieve, plunders others of their possessions by violence.
744. As a strong man when fashioning knocks out a peg with a peg, so a skilled man knocks out the faculties with the faculties.
745. Developing faith, energy, concentration, mindfulness, and

wisdom, striking the five with the five, a brahman goes unafflicted.

746. He possesses the goal, he abides in the doctrine ; having done in every respect the whole oral teaching of the Buddha, that man prospers in happiness.

Telakāni

747. Truly for a long time zealous, meditating on the doctrine, I did not gain tranquillity of mind, asking ascetics and brahmans,

748. “ Who is the one who has gone to the far shore in the world ? Who has attained to that which plunges into the undying ? Whose doctrine do I accept, giving knowledge of the highest goal ? ”

749. I was hooked inside, like a fish swallowing bait. I was bound like the demon Vepaciti with the snare of Mahinda.

750. I drag it along, I am not released from that grief and lamentation : who will cause me to experience bond-releasing enlightenment in the world ?

751. What brahman or ascetic, preaching the perishability (of the kilesas), whose doctrine removing old age and death am I to accept ?

752. The arrow of desire tied together with uncertainty and doubt, fastened by the power of pride, stiff as a mind full of anger,

753. originating from the bow of craving, connected with the twice fifteen, see how it stands breaking the firm heart within my breast.

754. It is the non-abandoning of false theories and is sharpened by wrong intentions and memories ; pierced by that I tremble like a leaf shaken by the wind.

755. Having arisen within me, my individuality is quickly roasted, where the body with its six sense-bases of contact is always proceeding.

756. I do not see the doctor who might remove that dart of mine, that uncertainty, without a probe or other cutting instrument.

757. Who without knife and without wound will remove (the dart) resting inside me, without hurting all my limbs ?

758. Truly he, the lord of doctrine, the best remover of the ill effect of poison, would show me dry land and his hand, when I had fallen into the deep.
759. I have plunged into a pool from which the mud and dust cannot be removed, which is covered with deceit, jealousy, pride, sloth, and torpor.
760. Intentions dependent upon desire are the winds which carry along the man of wrong views, (like) a thunder-cloud of conceit, a cloud of fetters.
761. The streams flow everywhere ; the creeper, bursting up, stands firm. Who would obstruct the streams, who will cut that creeper ?
762. Make a dam, sir, an obstruction for the streams, lest your mind-made stream fell you like a tree, violently.
763. So the teacher, who is resorted to by throngs of seers, whose weapon is wisdom, was a protection for me, being fearful, seeking the far shore from the near one.
764. As I was being borne away he held out to me a ladder, well-fashioned, pure, made of the essence of the doctrine, strong, and he said to me, " Do not be afraid ".
765. Then I climbed the tower of the application of mindfulness, and considered the people delighting in the individuality which previously I had thought much of.
766. And when I saw the embarkation on the ship of the way, not fixing my mind on the self I saw the supreme landing-place.
767. The dart, that which has its origin in the self, and that which is produced by that which leads to renewed existence ; he taught the supreme way for the cessation of these.
768. The Buddha, remover of the ill effect of poison, cast off the knot which had long been latent in me, and had long been established in me.

Ratṭhapāla

769. See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.
770. See the painted form, with jewels and ear-rings ; covered with skin and bones, it is resplendent with clothes.

771. The feet are reddened with lac, the face is smeared with powder, enough to delude a fool, but not for one who seeks the far shore.
772. Hair braided eight-fold, eyes smeared with collyrium, enough to delude a fool, but not for one who seeks the far shore.
773. The ornamented foul body is like a new painted collyrium-box, enough to delude a fool, but not for one who seeks the far shore.
774. The hunter laid his net ; the deer did not come near the snare ; having eaten the fodder, let us go while the deer-trapper laments.
775. The hunter's net is broken ; the deer did not come near the snare ; having eaten the fodder, let us go while the deer-trapper grieves.
776. I see wealthy men in the world ; having obtained wealth they do not give it away, because of delusion. Being greedy they make a store of wealth, and they desire sensual pleasures more.
777. A king who, having taken possession of the earth, having conquered the sea-girt earth, inhabiting this shore of the sea, is unsatisfied, would desire the far shore of the sea.
778. Kings and many other men come to their death not rid of their craving. As though lacking something they give up the body, for there is no satisfaction in the world from sensual pleasures.
779. Kinsmen bewail him, their hair dishevelled, and they say " Alas, truly they are not immortal " ; having carried him out dressed in a shroud, having built a pyre, they burn him there.
780. He is burned, being prodded with stakes ; with a single garment, leaving behind his wealth ; as he dies neither kinsmen nor friends nor companions are a protection.
781. Heirs take his wealth, but a creature goes in accordance with his actions. Wealth does not follow a dying man, nor do children, nor wife, nor wealth, nor kingdom.
782. One does not obtain long life by wealth, nor does one banish old age by riches ; for the wise have said that this life is short, non-eternal, subject to change.

783. The rich and the poor feel the touch, the fool and the wise man alike are touched ; but the fool lies prostrate as though smitten by his folly ; the wise man, touched by the touch, does not tremble.
784. Truly therefore wisdom is better than wealth ; by it one gains the end in this world ; for because of not gaining the end in various existences (men) do evil actions from delusion.
785. One comes to a womb and the next world, undergoing journeying-on in succession ; (another) with little wisdom who puts his faith in him comes to a womb and the next world.
786. Just as a thief caught at the mouth of a hole (into a house) is beaten because of his own action, being of an evil nature, so people after death, in the next world, are beaten because of their own action, being of an evil nature.
787. For sensual pleasures, variegated, sweet, delightful, disturb the mind by their various forms. Seeing the peril in the strands of sensual pleasure, king, therefore I went forth.
788. As the fruits on a tree fall, so do men fall, young and old, after the breaking-up of the body. Seeing this too, king, I went forth. Truly the ascetic's state, being the only certain thing, is better.
789. Possessed of faith I went forth in the teaching of the conqueror. My going-forth was not unfruitful ; free from debt I enjoy my food.
790. Regarding sensual pleasures as a thing on fire, and gold as a knife, seeing pain from the time of entry into the womb, and great fearfulness in hells,
791. knowing this peril, then I felt great agitation ; I was agitated, then calm. I gained the annihilation of the āsavas.
792. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.
793. I have obtained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

Māluṅkyaputta

794. The mindfulness of one who thinks about a pleasant object becomes confused when he sees its form. With undetached mind he senses it, and stays clinging to it.

795. His many sensations, originating in forms, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
796. The mindfulness of one who thinks about a pleasant object becomes confused when he hears its sound. With undetached mind he senses it, and stays clinging to it.
797. His many sensations, originating in sounds, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
798. The mindfulness of one who thinks about a pleasant object becomes confused when he smells its smell. With undetached mind he senses it, and stays clinging to it.
799. His many sensations, originating in smells, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
800. The mindfulness of one who thinks about a pleasant object becomes confused when he tastes its taste. With undetached mind he senses it, and stays clinging to it.
801. His many sensations, originating in tastes, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
802. The mindfulness of one who thinks about a pleasant object becomes confused when he feels its touch. With undetached mind he senses it, and stays clinging to it.
803. His many sensations, originating in things to touch, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
804. The mindfulness of one who thinks about a pleasant object becomes confused when he knows a mental phenomenon. With undetached mind he senses it, and stays clinging to it.
805. His many sensations, originating in mental phenomena, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
806. He is not attached to forms ; seeing a form he is mindful ; with detached mind he senses it, and does not stay clinging to it.
807. As his sensation is annihilated, not heaped up, when he sees

and studies a form, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

808. He is not attached to sounds ; hearing a sound he is mindful ; with detached mind he senses it, and does not stay clinging to it.

809. As his sensation is annihilated, not heaped up, when he hears and studies a sound, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

810. He is not attached to smells ; smelling a smell he is mindful ; with detached mind he senses it, and does not stay clinging to it.

811. As his sensation is annihilated, not heaped up, when he smells and studies a smell, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

812. He is not attached to tastes ; tasting a taste he is mindful ; with detached mind he senses it, and does not stay clinging to it.

813. As his sensation is annihilated, not heaped up, when he tastes and studies a taste, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

814. He is not attached to things to touch ; feeling a thing to touch he is mindful ; with detached mind he senses it, and does not stay clinging to it.

815. As his sensation is annihilated, not heaped up, when he feels and studies a thing to touch, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

816. He is not attached to mental phenomena ; knowing a mental phenomenon he is mindful ; with detached mind he senses it, and does not stay clinging to it.

817. As his sensation is annihilated, not heaped up, when he knows and studies a mental phenomenon, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

Sela

818. You have a perfect body, you are shining, well-proportioned, beautiful to look at ; you are golden-coloured, blessed one ; you have very white teeth, you are energetic.

819. For the minor distinguishing marks of a well-proportioned man, all the marks of a great man, are in your body.
820. You have clear eyes, a round face, you are large, straight, splendid ; in the middle of the Order of ascetics you shine like the sun.
821. A bhikkhu with skin like gold is good to look at, but what do you want with the ascetic's state when you have such excellence of colour ?
822. You ought to be a king, a wheel-rolling monarch, a bull among heroes, possessing the whole world, a conqueror, the lord of Jambusāṇḍa.
823. Warriors and minor-kings and kings are your vassals ; you are king of kings and lord of men ; rule, Gotama.
824. I am a king, Sela, an unsurpassed doctrine-king ; by my doctrine I set the wheel rolling, the wheel which is not to be rolled back.
825. You profess to be enlightened, an unsurpassed doctrine-king. You say, Gotama, " By my doctrine I set the wheel rolling ".
826. But who is the Lord's captain, who is the disciple who is successor to the teacher ? Who keeps this wheel rolling that has been set rolling by you ?
827. Following the example of the Tathāgata, Sāriputta keeps the unsurpassed doctrine-wheel rolling that has been set rolling by me.
828. What is to be known is known ; what is to be developed is developed ; I have eliminated what is to be eliminated ; therefore I am a Buddha, brahman.
829. Dispel your doubt in me ; have faith, brahman ; it is hard to obtain a sight of the enlightened ones repeatedly.
830. I myself am a Buddha, brahman, one of those whose appearance in the world is truly difficult to obtain ; I am an unsurpassed dart-remover.
831. Having become Brahmā, unequalled crusher of Māra's army, having subdued all enemies I rejoice, having no fear from any quarter.
832. Hear, sirs, what the one with vision says ; the dart-remover, the great hero, roars like a lion in the wood.
833. Having seen him, become Brahmā, unequalled crusher of

Māra's army, who would not have faith, even one who is base-born ?

834. Let him who wishes follow me ; or let him who does not wish go. Here I shall go forth in the presence of the one of excellent wisdom.

835. If this teaching of the fully-enlightened one is pleasing to your honour, we too shall go forth in the presence of the one of excellent wisdom.

836. These 300 brahmans ask with cupped hands, " Shall we practise the holy life in your presence, blessed one ? "

837. The holy life is well-proclaimed ; it is instantaneous, immediate, wherefore going-forth is not in vain for a vigilant one who trains himself.

838. This is the eighth day since we went to you as a refuge, one with vision ; in seven days we have been tamed in your teaching, blessed one.

839. You are the Buddha, you are the teacher, you are the sage who overcame Māra. You, cutting off the latent tendencies, having crossed, bring these people across.

840. You have crossed over the basis of rebirth ; you have torn the āsavas asunder. Without grasping, you have eliminated fear and dread like a lion.

841. These 300 bhikkhus stand with cupped hands ; stretch out your feet, hero, let the great beings pay homage to the teacher's (feet).

Bhaddiya, son of Kāligodhā

842. The soft clothes which were worn by me then (riding) on an elephant's neck, the rice-gruel, the sauce for pure flesh eaten (did not make me happy).

843. Now fortunate, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

844. Wearing rags, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

845. Living on alms-food, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

846. Wearing the triple robe, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
847. Going on a begging round of every house without exception, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
848. Sitting alone, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
849. Eating one bowlful only, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
850. Never eating after time, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
851. Living in the forest, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
852. Living at the foot of a tree, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
853. Living in the open air, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
854. Living in a cemetery, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
855. Accepting whatever seat is offered, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
856. Remaining in a sitting position, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
857. Desiring little, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.
858. Satisfied, persevering, delighting in whatever scraps come

into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

859. Secluded, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

860. Not living in company, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

861. Putting forth energy, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

862. Giving up a costly bronze bowl, and a valuable golden one, I took an earthenware bowl. This is my second consecration.

863. Guarded by men who had their swords in hand, I dwelt trembling in a city with high circling walls, and strong battlements and gateways.

864. Today fortunate, not fearful, with fear and dread eliminated, Bhaddiya, son of Godhā, meditates having plunged into the wood.

865. Standing firm in the body of morality, developing mindfulness and wisdom, in due course I attained the annihilation of all fetters.

Aṅgulimāla

866. While going along, ascetic, you say “ I am standing still ” and you say that I who am standing still am not standing still. I ask you this, ascetic, “ Why are you standing still, and I not standing still ? ”

867. I am always standing still, Aṅgulimāla, having given up violence towards all beings ; but you are unrestrained towards living creatures. Therefore I am standing still, you are not standing still.

868. Truly it is a long time since a great seer, an ascetic honoured by me, entered the great wood. Having heard your righteous verse, I shall abandon my numerous evils.

869. With these words the robber hurled his sword and other weapons down a hole, a precipice, a chasm. The robber paid homage to the well-farer's feet. On that very spot he asked the Buddha for admission into the Order.

870. And then the Buddha, the compassionate great seer who is the teacher of the world including the devas, said to him, “ Come, bhikkhu ” ; this in itself was bhikkhu-status for him.
871. But he who, formerly being indolent, was afterwards not indolent, illuminates this world like the moon released from a cloud.
872. He whose evilly-done action is blocked off by a good action, illuminates this world like the moon released from a cloud.
873. The young bhikkhu who applies himself to the Buddha’s teaching illuminates this world like the moon released from a cloud.
874. Let even my enemies hear a discourse on the doctrine ; let even my enemies apply themselves to the Buddha’s teaching ; let even my enemies consort with those men who, being good, cause (others) to accept the doctrine.
875. Let my enemies hear the doctrine from time to time from those who speak about forbearance and praise peaceableness, and let them act in conformity with it.
876. For truly he would not harm me or anyone else ; he would attain to the highest peace ; he would protect creatures moving and unmoving.
877. For canal-makers lead water, arrow-makers bend the bow, carpenters bend wood, clever men tame the self.
878. Some tame with a stick, or hooks, or whips. I was tamed by the venerable one without stick, without sword.
879. My name is “ Non-harmer ” ; previously I was a harmer. Today I am rightly named, (for) I certainly do not harm anyone.
880. I was formerly the infamous robber Aṅgulimāla. Being carried along by the great flood I went to the Buddha as a refuge.
881. I was formerly the infamous bloody-handed Aṅgulimāla. See my going to the refuge ; that which leads to renewed existence has been rooted out.
882. Having done much action of that kind, leading to a bad transition, touched by the ripening of (subsequent) action, free from debt I enjoy my food.

883. Fools, stupid people, devote themselves to indolence ; but a prudent man guards his vigilance as his best treasure.
884. You should not devote yourselves to indolence, nor to intimacy with the delight of sensual pleasures. The vigilant man, meditating, attains the highest happiness.
885. It has come, it has not departed, nor was that bad advice to me ; among the things shared out (among men) I obtained the best.
886. It has come, it has not departed, nor was that bad advice to me ; the three knowledges have been obtained, the Buddha's teaching has been done.
887. Either in the forest at the foot of a tree, or in the mountains in caves ; here and there I stood then with agitated mind.
888. (But now) I lie down happily, I stand happily, I live my life happily, beyond Māra's reach. I was pitied by the teacher
889. Formerly I was of brahman stock, highborn on both sides ; now I am the son of the well-farer, the doctrine-king, the teacher.
890. I am rid of craving, without grasping, with sense-doors guarded, well-restrained ; having rejected the root of evil, I have attained the annihilation of the āsavas.
891. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

Anuruddha

892. Leaving father and mother, sisters, kinsmen, and brothers, abandoning the five strands of sensual pleasure, Anuruddha indeed meditates.
893. Attended with song and dance, awakened by cymbals and gongs, he did not thereby attain to purity, delighting in Māra's realm.
894. But crossing over this, delighting in the Buddha's teaching, crossing over all the flood, Anuruddha indeed meditates.
895. Forms, sounds, tastes, smells, and delightful things to touch ; passing over these too Anuruddha indeed meditates.
896. The sage returned from alms-begging, alone, without companion ; without āsavas Anuruddha seeks rags from a rubbish-heap.

997. The sage, the thoughtful Anuruddha, without āsavas, sifted, took, washed, dyed, and wore the rags from a rubbish-heap.
998. The characteristics of one who has great desires, is dissatisfied, lives in company, and is conceited, are evil and defiled.
999. But he is mindful, desiring little, satisfied, and untroubled, delighting in seclusion, joyful, continually putting forth energy.
1000. His characteristics are good, conducive to enlightenment, and he is without āsavas ; so it is said by the great seer.
1001. Knowing my intention the teacher, unsurpassed in the world, by his supernormal power approached me with body made of mind.
1002. When I had the intention, then he taught me more. The Buddha, delighting in the undiversified, taught me the undiversified.
1003. Having learned his doctrine, I dwelt delighting in his teaching. The three knowledges have been obtained, the Buddha's teaching has been done.
1004. Fifty-five years have passed since I adopted the sitting position ; twenty-five years have passed since torpor was rooted out.
1005. There was no breathing in and breathing out for the venerable one with steadfast mind ; unmoved, aiming at peace, the one with vision is quenched.
1006. With undisheartened mind he endured sensation ; like the quenching of a lamp was the release of his mind.
1007. These now are the last sense-impressions of the sage, touch and the other four ; nor will there be any other mental phenomena, since the enlightened one is quenched.
1008. Not now is there renewed dwelling in the company of the devas, ensnarer ; journeying-on from rebirth to rebirth is completely annihilated ; there is now no renewed existence.
1009. By whom the world, together with Brahmā's heaven, is known 1,000-fold in a moment, that bhikkhu, having mastery in the strands of supernormal power and in (knowledge of) passing away and rebirth, sees the devatās in time.
1010. I was formerly Annabhara (= " food-carrier "), a poor

carrier of fodder. I made an offering to the famed ascetic Upariṭṭha.

911. I was re-born in the Sakya clan ; they knew me as Anuruddha. (I was) attended with song and dance, awakened by the cymbals and gongs.

912. Then I saw the fully-enlightened one, the teacher with no fear from any quarter ; making my mind trust in him I went forth into the houseless state.

913. I know my former habitation, where I lived before ; I remained among the Tāvatiṃsa devas, with birth as Sakka.

914. Seven times I ruled a kingdom as king of men, possessing the whole world, a conqueror, the lord of Jambusaṇḍa. I governed without stick or sword, righteously.

915. From here seven, from there seven, in all for fourteen journeys I know my habitation ; then I remained in the deva-world.

916. In five-fold peaceful concentration, fixed on one point, I have obtained complete repose. My deva-eye is purified.

917. Standing in five-fold meditation, I know the passing away and rebirth of creatures, their coming and going, their existence in this form or that.

918. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

919. In Veḷuva village of the Vajjis, after the complete annihilation of life I shall be quenched under (a tree) in the bamboo grove, without āsavas.

Pārāpariya

920. A thought came to the ascetic in the great wood, when it was in flower, when he was seated, intent, secluded, meditating.

921. The behaviour of the bhikkhus now seems different from when the protector of the world, the best of men, was alive.

922. (There was) protection from the wind, a loin-cloth as covering for their modesty ; they ate moderately, satisfied with whatever came their way.

923. If it were rich food or dry, little or much, they ate it to keep alive, not being greedy, not clinging to it.

924. They were not very eager for the necessities of life, for medicines and requisites, as they were for the annihilation of the āsavas.
925. In the forest at the foot of trees, in caves and grottoes, devoting themselves to seclusion, they dwelt making that their aim,
926. devoted to lowly things, of frugal ways, gentle, with unstubborn minds, uncontaminated, not garrulous, intent upon thinking about their goal.
927. Therefore their gait, eating, and practices were pious ; their deportment was smooth, like a stream of oil.
928. Now those elders with all āsavas completely annihilated, great meditators, great benefactors, are quenched. Now there are few such men.
929. Because of the complete annihilation of good characteristics and wisdom, the conqueror's teaching, endowed with all excellent qualities, is destroyed.
930. This is the time of evil characteristics and defilements, but those who are ready for seclusion possess the remainder of the true doctrine.
931. Those defilements, increasing, enter many people ; they sport with fools, I think, as demons do with the mad.
932. Those men, overcome by defilements, run here and there in the divisions of defilement, as if their own private battle (with Māra) has been proclaimed.
933. Having abandoned the true doctrine they quarrel with one another ; following after false views they think, " This is better ".
934. Having cast aside wealth and sons and wife they go forth ; they cultivate practices which are not to be done, even for the sake of spoon-alms.
935. Having eaten their fill, they lie down, lying on their backs. When awake they tell stories, which were condemned by the teacher.
936. Thinking highly of all the artisan's crafts they train themselves in them, not being calm inside. This is " the goal of the ascetic's state ".
937. They present clay, oil, and powder, water, lodgings, and food, to householders, desiring more (in return).

938. Tooth-cleaner, and kapitṭha fruit, and flowers, and food to chew, palatable alms, and mangoes, and myrobalans (they give).
939. In medicines they are like doctors, in their various duties like householders, in adornment like courtesans, in authority like khattiyas.
940. Cheats, frauds, false witnesses, unscrupulous, with many stratagems they enjoy the things of the flesh.
941. Running after pretexts, arrangements, stratagems, aiming at a livelihood they accumulate much wealth by a device.
942. They cause the assembly to meet for business purposes, not because of the doctrine ; they preach the doctrine to others for gain, and not for the goal.
943. Those who are outside the Order quarrel about the Order's gain ; being quite shameless they are not ashamed that they live on another's gain.
944. Not applying themselves, in this way some with shaven heads and wearing the outer robe desire only reverence, being bemused by gain and honour.
945. When various things have thus turned out, it is not now so easy either to attain the unattained or to keep safe what has been attained.
946. As one might go shoeless in a thorny place, if he summoned up mindfulness, so should a sage go in a village.
947. Remembering the former sages, recollecting their behaviour, even though it is the last hour, one may attain the undying state.
948. Thus speaking in the sāl wood, the ascetic with developed faculties, the brahman, the seer, was quenched, with renewed existence annihilated.

GROUPS OF THIRTY VERSES

Phussa

949. Seeing many believers, with their selves developed, well-restrained, the seer Paṇḍarasagotta asked the one called Phussa,
950. “ Tell this to me when asked : In the future time, of what desire will people be, of what intention, of what behaviour ? ”
951. “ Hear my words, seer called Paṇḍarasa ; consider them carefully. I shall describe the future.
952. In the future many will be angry and full of hatred, hypocritical, obstinate, treacherous, envious and with different doctrines,
953. thinking that they have knowledge about the profound doctrine, while only remaining on the brink, fickle and irreverent towards the doctrine, without respect for one another.
954. Many perils will arise in the world in the future. The foolish will defile this well-taught doctrine.
955. Although devoid of virtuous qualities, running affairs in the Order the incompetent, the garrulous, and those without learning will be strong.
956. Although possessing virtuous qualities, running affairs in the Order in the proper manner, the modest and unconcerned will be weak.
957. In the future fools will accept silver and gold, fields, property, goats and sheep, and male and female servants.
958. Easily taking offence, fools, not concentrated in virtues, frivolous, they will wander about (like) quarrelsome animals.
959. And they will be conceited, clothed in blue robes ; deceitful, stubborn, chatterers, sharp-witted, they will wander as though they were noble ones.
960. With hair sleek with oil, vain, with eyes painted with collyrium, they will go on the highway, clad in ivory-coloured clothes.
961. Infatuated with white robes, they will detest the yellow robe, the well-dyed banner of the Arahats, which is worn without detestation by those who are completely released.
962. They will be desirous of gain, inactive, devoid of energy ;

- finding their woodland wilderness wearisome, they will dwell in villages.
963. Being unrestrained they will associate with, and follow the example of, only those who obtain gain and delight always in wrong means of livelihood.
964. Those who do not obtain gain will not be objects of worship. They will not follow the wise even though they are very pleasant.
965. Finding fault with their own banner which is dyed the colour of copper, some will wear the white banner of the sectarians.
966. Then they will have no reverence for the yellow robe, and there will be no consideration for the yellow robe among bhikkhus.
967. This very terrible lack of consideration was unthinkable to the elephant, overcome by pain, pierced by the arrow, hurt.
968. For then the six-tusked elephant, seeing the well-dyed banner of the Arahats, straightway said these salutary verses.
969. "The impure one who will wear the yellow robe, devoid of self-taming and truth, does not deserve the yellow (robe).
970. But he who has put away impurity, is well-concentrated in the virtues, is possessed of self-taming and truth, indeed deserves the yellow (robe)."
971. Devoid of virtue, foolish, unrestrained, acting wilfully, with wandering mind, without energy, he does not deserve the yellow (robe).
972. But he who is possessed of virtue, rid of desire, concentrated, whose mind's intentions are pure, deserves the yellow (robe).
973. The conceited, frivolous fool who has no virtue deserves the white robe ; what will the yellow robe do for him ?
974. Both bhikkhus and bhikkhunīs with evil minds, disrespectful, will in future rebuke the venerable ones whose minds are full of love.
975. Even though being trained in the wearing of the robe by the elders, fools will not listen, being stupid, unrestrained, acting wilfully.
976. Those fools, being thus (un-)trained, without respect for

one another, will take no notice of their preceptors, as a bad horse takes no notice of the charioteer.

977. So during the future time will be the behaviour of bhikkhus and bhikkhunīs, when the last time has come.

978. Before this very fearful future time comes, be of pleasant speech, congenial, with respect for one another.

979. Be with your minds full of love, compassionate, restrained in the virtues, putting forth energy, resolute, always of strong effort.

980. Seeing indolence as a fearful thing, and vigilance as rest (from exertion), develop the eight-fold way, attaining the undying state."

Sāriputta

981. Of restrained conduct, full of mindfulness like a mindful one, meditating with restrained intentions, vigilant, delighting in inward things, with self well-concentrated, alone, content, him they call a bhikkhu.

982. Whether eating moist or dry food, he should not be satisfied. A bhikkhu should wander with unfilled belly, eating in moderation, mindful.

983. Leaving four or five mouthfuls, he should drink water ; this is sufficient for the abiding in comfort of a resolute bhikkhu.

984. If he covers himself in the proper robe, which is for this purpose, this is sufficient for the abiding in comfort of a resolute bhikkhu.

985. It does not rain on his knees, as he sits cross-legged ; this is sufficient for the abiding in comfort of a resolute bhikkhu.

986. Who has seen happiness as pain, has seen pain as the dart, (and realized that) there was nothing between the two ; with what in the world will he be concerned ?

987. May I never have anything to do with an evil-wisher, who is inactive and devoid of energy, with little learning, disrespectful ; with what in the world will he be concerned ?

988. Let the one who has great learning, is prudent, well-concentrated in virtues, devoted to peace of mind, stand right at the head.

989. He who is devoted to the diversified world, an animal

delighting in the diversified world, fails to attain quenching, unsurpassed rest-from-exertion.

990. But he who abandoning the diversified world delights in the path to the non-diversified world, he attains quenching, unsurpassed rest-from-exertion.

991. Whether in the village or in the forest, on low ground or on high, wherever the arahats live, that is delightful country.

992. Forests are delightful, where (ordinary) people find no delight. Those rid of desire will delight there ; they are not seekers after sensual pleasures.

993. If one should see a seer of faults, a teller of one's errors, a prudent man, one should associate with such a clever man like a revealer of treasure. It fares better, not worse, for one who associates with such a one.

994. He should advise, he should admonish, he should restrain from the improper ; for he is the friend of the good, he is the enemy of the bad.

995. The blessed one, the Buddha, the one with vision, taught the doctrine to another ; while the doctrine was being taught, being desirous of it I turned an attentive ear.

996. My listening was not in vain ; I am released without āsavas. Not for knowledge of former habitation, nor even for the deva-eye,

997. nor for supernormal power of knowledge of other people's thoughts, nor for knowledge of passing away and rebirth, nor for purity of the ear-element was there any resolve of mine.

998. Near the foot of a tree, with shaven head, clad in an outer robe, the elder Upatissa, supreme in wisdom, truly meditates.

999. Having attained to non-reasoning, the disciple of the fully-enlightened one is straightway possessed of noble silence.

1000. Just as a rocky mountain is unmoving, well-founded, so a bhikkhu, like a mountain, does not tremble after the annihilation of delusion.

1001. To a man who is without sin, always seeking purity, a hair's tip measure of evil seems as if the size of a cloud.

1002. I do not long for death ; I do not long for life ; I shall lay down this body attentive and mindful.

1003. I do not long for death ; I do not long for life ; but I await my time, as a servant his wages.

1004. On both sides this is death, not non-death, either afterwards or before ; enter on the way ; do not perish. Let not the opportunity pass you by.
1005. As a frontier city is guarded inside and out, so you should guard yourselves. Let not the opportunity pass you by, for those who have missed the opportunity grieve when consigned to hell.
1006. Calm, quiet, speaking in moderation, not conceited, he shakes off evil characteristics as the wind shakes off the leaves of a tree.
1007. Calm, quiet, speaking in moderation, not conceited, he plucked off evil characteristics as the wind plucks off leaves from a tree.
1008. Calm, without grief, settled and undisturbed, of good virtue, prudent, he should put an end to pain.
1009. One should not in this way put trust in some householders or even those who have gone forth ; even when they have been good some become bad ; but having been bad some become good.
1010. Desire for sensual pleasures, malevolence, sloth and torpor, conceit and uncertainty ; these are the five defilements of the mind for a bhikkhu.
1011. Whose concentration does not waver, both while he is being honoured and because of lack of honour, since he lives in a state of vigilance,
1012. meditating, persevering, having subtle insight into views, having delight in the annihilation of grasping, him they call a good man.
1013. Even the great sea, the earth, a mountain, and the wind are not applicable in simile to the teacher's excellent release.
1014. Keeping the wheel rolling, having great knowledge, concentrated, being like earth, water, fire, the elder is not attached, is not opposed.
1015. Having attained the perfection of wisdom, having great discernment and great thought, not dull (but) as though dull, he always wanders, quenched.
1016. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

1017. Strive with vigilance, this is my advice ; come now, I shall be quenched ; I am completely released in every way.

Ānanda

1018. A clever man should not make friends with a malicious man, or an angry man, or an envious man, one delighting in (others') misfortunes ; contact with a bad man is evil.

1019. A clever man should make friends with a man of faith, and a pleasant man, and one with wisdom and one with great learning ; contact with a good man is fortunate.

1020. See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.

1021. Of great learning, a brilliant speaker, attendant of the Buddha, having laid down his burden, unfettered, Gotama lies down to sleep.

1022. With āsavas annihilated, unfettered, past all attachments, well-quenched, he bears his last body, having reached the far shore of birth and death.

1023. This Gotama stands on the way leading to quenching, on which the teachings of the Buddha, kinsman of the sun, are well-founded.

1024. 82,000 I received from the Buddha, 2,000 from the bhikkhus. These 84,000 are current teachings.

1025. This man of little learning grows old like an ox ; his flesh increases, but his wisdom does not increase.

1026. The man of great learning who despises the man of little learning because of his learning, seems to me just like a blind lamp-bearer.

1027. One should be the follower of a man of great learning, and one should not destroy learning. That is the root of the holy life, therefore one should be expert in the doctrine.

1028. Knowing what comes first and last, knowing the meaning, well-skilled in (understanding) words and their interpretation, he seizes it in a good grasp, and examines the meaning.

1029. Because of receptivity he is eager ; having made an effort he weighs it ; at the right time he exerts himself, well-concentrated inside.

1030. Desiring understanding of the doctrine, one should

- associate with that disciple of the Buddha who has great learning, is expert in the doctrine, possesses wisdom, is of such a kind.
1031. Of great learning, expert in the doctrine, guardian of the great seer's treasury, the eye of the whole world, fit to be worshipped, of great learning,
1032. the bhikkhu who has delight in the doctrine, who delights in the doctrine, meditating on the doctrine, recollecting the doctrine, does not fall away from the true doctrine.
1033. Whence will comfort as an ascetic come for one who is heavy with selfishness of body and greedy for bodily happiness? You are fading away, not exerting yourself.
1034. All the directions are obscure; the doctrines are not clear to me; our good friend having died, it seems like darkness.
1035. For one whose comrade has passed away, for one whose master is dead and gone, there is no friend like mindfulness concerning the body.
1036. The old ones have passed away; I do not get on with the new ones. Today I meditate all alone, like a bird gone to its nest.
1037. Do not hinder the many, belonging to various different countries, who have come to see; let the hearers, the congregation, see me.
1038. The teacher gives them an opportunity, the one with vision does not hinder the many, belonging to various different countries, who have come to see.
1039. No conception of sensual pleasure arose in me during the 25 years I was a learner. See the essential rightness of the doctrine.
1040. No conception of hatred arose in me during the 25 years I was a learner. See the essential rightness of the doctrine.
1041. For 25 years I served the blessed one with loving deeds, like a shadow not going away from him.
1042. For 25 years I served the blessed one with loving words, like a shadow not going away from him.
1043. For 25 years I served the blessed one with loving thoughts, like a shadow not going away from him.
1044. I paced up and down behind the Buddha while he paced

up and down. While the doctrine was being taught, knowledge arose in me.

1045. I am a learner, who still has something to do, not having attained mental perfection ; and the quenching (has occurred) of the teacher who was sympathetic to me.

1046. Then there was terror, then there was excitement, when the fully-enlightened one, possessed of all excellent qualities, had been quenched.

1047. Of great learning, expert in the doctrine, guardian of the great seer's treasury, the eye of the whole world, Ānanda is quenched.

1048. Of great learning, expert in the doctrine, guardian of the great seer's treasury, the eye of the whole world, in (mental) blindness a dispeller of the darkness (of ignorance),

1049. the seer who was possessed of resourcefulness, mindfulness, and resolution, upholder of the true doctrine, the elder Ānanda, mine of jewels.

1050. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

THE GROUP OF FORTY VERSES

Mahākassapa

1051. One should not wander revered by the crowd ; one becomes distracted, concentration is hard to obtain. Seeing that the favour of all kinds of people is painful, one should not approve of a crowd.
1052. A sage should not visit (high-born) families ; he becomes distracted, concentration is hard to obtain. He who is greedy and desirous of flavours misses the goal which brings happiness.
1053. They know that this respect and homage in high-born families is truly a “ bog ”. A fine dart, hard to extract, honour is hard for a worthless man to give up.
1054. Coming down from my lodging, I entered a city to beg ; I respectfully stood by a leper who was eating.
1055. He offered a portion to me with his rotting hand ; as he was throwing the piece (into my bowl) his finger too broke off there.
1056. But near the foot of a wall I ate that portion ; no disgust arose in me, either while it was being eaten or when it had been eaten.
1057. For whom left-over scraps suffice as food, smelly urine as medicine, the foot of a tree as lodging, a rag from a dust-heap as robe, he truly is a man of the four quarters.
1058. Where some are killed climbing up the mountain, there Kassapa climbs, the heir of the Buddha, attentive, mindful, supported by his supernormal power.
1059. Returned from alms-begging, climbing the rock Kassapa meditates, without grasping, with fear and dread eliminated.
1060. Returned from alms-begging, climbing the rock Kassapa meditates, without grasping, quenched among those who burn.
1061. Returned from alms-begging, climbing the rock Kassapa meditates, without grasping, his task done, without āsavas.
1062. Spread with garlands of kareri, the regions of the earth are delightful. Resounding with elephants those lovely rocks delight me.
1063. Those rocks delight me, the colour of blue clouds,

beautiful, cool with water, having pure streams, covered with Indagopaka insects.

1064. Like the ridge of a blue cloud, like an excellent gabled house, resounding with elephants those lovely rocks delight me.

1065. The lovely surfaces are rained upon ; the mountains are resorted to by seers. Made to resound by peacocks, those rocks delight me.

1066. It is enough for me, desiring to meditate, resolute, mindful. It is enough for me, a resolute bhikkhu desirous of the goal.

1067. It is enough for me, a resolute bhikkhu desirous of comfort. It is enough for me, a resolute venerable one, desirous of application of mind.

1068. Being covered with flax flowers as the sky is covered with clouds, full of flocks of various birds, those rocks delight me.

1069. Not filled with householders, but resorted to by herds of deer, full of flocks of various birds, those rocks delight me.

1070. With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.

1071. There is not such pleasure from the five-fold music as there is for someone with intent mind rightly having insight into the doctrine.

1072. One should not do much work, one should avoid people, one should not exert oneself. He who is greedy and desirous of flavours misses the goal which brings happiness.

1073. One should not do much work, one should avoid that which does not lead to the goal. The body suffers and is fatigued ; being pained it does not find calmness.

1074. By merely touching the lips together one does not see the self. One wanders around stiff-necked ; one thinks " I am better ".

1075. Not better, the fool thinks of himself as though better. Wise men do not praise that stiff-minded one.

1076. But he who does not waver in the modes of self-conceit, (such as thinking) " I am better " or again " I am not better ", " I am worse ", " I am equal ",

1077. that venerable one, being possessed of wisdom in that way, being well-concentrated in virtues, possessed of mental calm, the wise indeed praise.

1078. He who has no reverence for those living the holy life with him, is as far from the true doctrine as the earth is from the sky.
1079. But the holy life of those whose modesty and bashfulness are always rightly established, has come to growth. Their renewed existences are annihilated.
1080. A conceited and vain bhikkhu, clad in a rag from a dust-heap, does not seem impressive because of it, like a monkey in a lion-skin.
1081. One who is not conceited, not vain, zealous, with faculties restrained, does appear impressive because of his rag from a dust-heap, like a lion in a mountain cave.
1082. These numerous famous devas, with supernormal powers, 10,000 devas, all of them belonging to the company of Brahmā,
1083. stand with cupped hands revering Sāriputta, doctrine-general, hero, great meditator, concentrated.
1084. “Homage to you, thoroughbred of men, homage to you, best of men ; we do not understand even that upon which you meditate.
1085. A truly wonderful thing is the Buddhas’ own profound pasture ; we do not understand them, (although) we have come here as hair-splitting archers.”
1086. Then when he saw that Sāriputta worshipped in that way by the groups of devas, and worthy of worship, there was a smile on Kappina’s face.
1087. As far as (this) buddha-field is concerned, except for the great sage himself I am outstanding in the qualities of shaking-off. There is none like me.
1088. The teacher has been waited on by me, the Buddha’s teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.
1089. Gotama the immeasurable does not cling to robe or bed or food, as the lotus-flower is not spotted by water. He is bent upon going forth, entirely detached from the three planes of existence.
1090. The great sage has application of mindfulness for his neck, faith for his hands, wisdom for his head ; having great knowledge he always wanders, quenched.

THE GROUP OF FIFTY VERSES

Tālapuṭa

1091. When indeed shall I dwell alone, companionless in mountain caves, seeing by insight all existence as impermanent ? This thought of mine, when indeed will it be ?
1092. When shall I, a sage wearing a torn robe, in yellow robes, unselfish, without sinful inclinations, having struck down desire and hatred and delusion, dwell happily, having gone to the wood ?
1093. When seeing by insight that this body is impermanent, a nest of death and disease, assailed by death and old age, shall I dwell alone in the wood, rid of fear ? When indeed will it be ?
1094. When shall I dwell, having taken a sharp sword made of wisdom, and having cut the creeper of craving, producer of fear, bringer of pain, twining around everywhere ? When indeed will it be ?
1095. When suddenly taking the seer's sword, made of wisdom, of fiery might, shall I (seated) on the lion throne suddenly break Māra and his army ? When indeed will it be ?
1096. When shall I be seen exerting myself in the assemblies by the good, the venerable ones who revere the doctrine, seeing things as they are, with faculties conquered ? When indeed will it be ?
1097. When will weariness, hunger, thirst, winds, heat, insects, and reptiles not assail me on Giribbaja, concerned with my own goal ? When indeed will it be ?
1098. When with concentrated self, full of mindfulness, should I attain by wisdom to that which was understood by the great seer, the four truths which are very hard to see ? When indeed will it be ?
1099. When shall I, possessed of calmness, by wisdom see innumerable sights, and sounds, smells, tastes, things to touch, and mental phenomena as a blazing mass ? When will this thought of mine be ?
1100. When shall I, spoken to with abuse, not be downcast on that account, and when praised not be pleased on that account ? When will this thought of mine be ?
1101. When shall I regard as no more than wood and grass and

creepers these elements of existence and innumerable mental phenomena, both internal and external things ? When will this thought of mine be ?

1102. When will the black rain-cloud with fresh water rain upon me and my robe in the wood, as I go on the path trodden by the seers ? When indeed will it be ?

1103. When, hearing in the mountain cavern the cry of the peacock, the crested bird, in the wood, shall I rising up give thought to the attainment of the undying ? When indeed will it be ?

1104. When shall I cross over Ganges, Yamunā, Sarasvatī, the Pātāla country, and the fearful Baḷavāmukha sea, by supernatural power, not impeded ? When indeed will it be ?

1105. When like an elephant, moving about without attachment, shall I tear asunder desire for the strands of sensual pleasure, being applied to meditation, avoiding all pleasant outward appearance ? When indeed will it be ?

1106. When like a poor man stricken by debt, finding treasure after being oppressed by rich men, shall I be pleased, having attained the teaching of the great seer ? When indeed will it be ?

1107. For many years I have been begged by you “ Enough of this dwelling in a house for you ” ; why therefore are you urging me on, mind, now that I am a wanderer ?

1108. Was I not begged by you, mind, “ On Giribbaja those birds with variegated wings, greeting the thunder which is the sound of Mahinda, will delight you as you meditate in the wood.”

1109. Having given up all, in the family circle friends and dear ones and kinsmen, in the outside world sport and delights and the strands of sensual pleasure, I have entered on this ; even then are you not pleased with me, mind ?

1110. This is mine alone, for it does not belong to others ; what need is there of lamentation at the time of putting on arms ? Seeing that all this is unstable, I went forth, desiring to win the undying state.

1111. The speaker of good utterances, the best of men, the very powerful charioteer of men who are to be tamed, (said), “ Since the mind is moving like a monkey, it is very hard to restrain for one who is not rid of desire.”

1112. For sensual pleasures are variegated, sweet, delightful, to which ignorant individuals are attached. Seeking for renewed existence they wish for pain, being led on by their mind, and banished to hell.
1113. " Dwelling in the grove which resounds with the cries of peacocks and herons, revered by leopards and tigers, give up longing for the body ; do not fail " ; so you used to urge me, mind.
1114. " Develop the meditations, and faculties, and powers, the constituents of enlightenment, and the developments of concentration ; attain the three knowledges in the Buddha's teaching " ; so you used to urge me, mind.
1115. " Develop the way for the attainment of the undying, leading on to salvation, plunging into the annihilation of all pain, eight-fold, purifying all defilements " ; so you used to urge me, mind.
1116. " Regard properly the elements of existence as pain, and abandon that from which pain arises ; in this very world put an end to pain " ; so you used to urge me, mind.
1117. " With insight see properly that impermanence is pain, that emptiness is non-self, and that misery is death ; restrain the mental wanderings of the mind " ; so you used to urge me, mind.
1118. " Shaven-headed, unsightly, reviled, with only bowl in hand, beg among the families ; apply yourself to the bidding of the teacher, the great seer " ; so you used to urge me, mind.
1119. " Go with well-restrained self, wandering in the streets among the families, with mind unattached to sensual pleasures, (spotless) like the moon on a clear full-moon night " ; so you used to urge me, mind.
1120. " Be a forest-dweller and one who lives on alms-food, be a cemetery-dweller and one who wears rags from a dust-heap ; be one who remains in a sitting position, always delighting in shaking-off " ; so you used to urge me, mind.
1121. Mind, when you urge me to the impermanent and unstable, you are acting in the same way as a man who, having planted trees, wishes to cut down that very tree at the root when it is about to fruit.
1122. Formless one, travelling far, wandering alone, I shall not

do your bidding now. For sensual pleasures are painful, bitter, very fearful. I shall wander with my mind turned only on quenching.

1123. I did not go forth because of bad luck, nor from shamelessness, nor because of a mere whim, nor because of banishment, nor because of my livelihood ; but I agreed to your suggestion, mind.

1124. " The state of desiring little, and the abandonment of disparagement, and the quieting of pain are praised by good men " ; so you urged me then, mind, but now you go according to your previous practice.

1125. Craving and ignorance, and various sorts of pleasant things, and pleasant sights, and happy experiences, and pleasing things and the strands of sensual pleasure have been rejected ; I would not be able to swallow back what has been vomited up.

1126. Everywhere I have done your bidding, mind ; I have not made you angry in many births ; (and yet) that which has its origin in the self is because of your (in-)gratitude ; there has been journeying-on for a long time in the pain caused by you.

1127. Only you, mind, make us brahmans ; you make us khattiyas, or kingly seers ; one day we become vessas or suddas ; existence as a deva too is because of you alone.

1128. Because of you alone we become asuras, because of you we become hell-dwellers ; then one day we are animals too ; existence as a peta too is because of you alone.

1129. Not now will you injure me again and again, time after time showing me a masque, as it were ; you sport with me as though with a madman. And yet how have I ever failed you, mind ?

1130. Formerly this mind wandered where it wished, where it liked, as it pleased. Now I shall control it properly, as the hook-holder controls an elephant in rut.

1131. But the teacher made this world appear to me as impermanent, not firm, not essential. Make me enter the conqueror's teaching, mind. Save me from the great flood which is very hard to cross.

1132. This is not as it was before for you, mind. I am not likely

to return to your control. I have gone forth in the great seer's teaching ; those like me do not suffer destruction.

1133. Mountains, seas, rivers, the earth, the four directions, the intermediate points, the nadir, and the sky, the three planes of existence, are all impermanent and assailed. Where having gone, mind, will you delight happily ?

1134. What will you do to one who has firmness as his aim, my mind ? I am no longer under your control, mind. Never would anyone touch a bellows with a mouth at each end, much less the body flowing with nine openings.

1135. In a cave and on a mountain crest, frequented and plunged into by wild boars and antelopes, or on a naturally pleasant space, or in a grove sprinkled with fresh water by rain, having gone to your cave-house you will rejoice there.

1136. Birds with beautiful blue necks, with beautiful crests, with beautiful tail feathers, with beautiful wings of variegated feathers, greeting the beautiful-sounding thunder, will delight you as you meditate in the wood.

1137. When the sky(-deva) has rained, when the grass is four-fingers high, when the grove is in full flower, like a cloud, I shall lie among the mountains like a tree. It will be soft for me, like cotton.

1138. But I shall act as master. Let whatever is obtained be sufficient for me. Therefore I shall make you as supple as an unrelaxing man makes a bag of catskin.

1139. But I shall act as master. Let whatever is obtained be sufficient for me. I shall bring you under my control by my energy, as a skilled hook-holder an elephant in rut.

1140. With you well-tamed and standing firmly, like a trainer with a straight-running horse, I am able to enter on the blissful way which is always frequented by those who guard the mind.

1141. I shall bind you to the meditation-base by force, as one binds an elephant to a post with firm rope. You will be well-guarded by me, well-developed by mindfulness and free from all existences.

1142. Having cut off by wisdom the follower of the wrong path, restraining him by application of mind, having put him back on the right path, having seen the passing away and the

coming into existence of the origin, you will be the heir of him who proclaims the best.

1143. Mind, you led me around the world, as it were, under the influence of the four-fold distortion. Now you do not associate with the merciful great sage, the cutter of bonds and fetters.

1144. Like the deer roaming at will in the variegated grove, having entered the delightful mountain, wreathed in clouds, I shall rejoice there on the uncrowded mountain ; you, mind, will certainly perish.

1145. Whatever the happiness men and women experience who live according to your desire and will, they are ignorant, being under Māra's control, delighting in existence, your servants, mind.

THE GROUP OF SIXTY VERSES

Mahāmoggallāna

1146. Let us, living in the forest, living on alms-food, delighting in whatever scraps come into our alms-bowls, tear apart the army of death, being well-concentrated inwardly.
1147. Let us, living in the forest, living on alms-food, delighting in whatever scraps come into our alms-bowls, knock down the army of death, as an elephant knocks down a reed-hut.
1148. Let us, living at the foot of a tree, persevering, delighting in whatever scraps come into our alms-bowls, tear apart the army of death, being well-concentrated inwardly.
1149. Let us, living at the foot of a tree, persevering, delighting in whatever scraps come into our alms-bowls, knock down the army of death, as an elephant knocks down a reed-hut.
1150. You little hut made of a chain of bones, sewn together with flesh and sinew. Fie upon the evil-smelling body. You cherish those who have another's limbs.
1151. You bag of dung, tied up with skin, you demoness with lumps on your breast. There are nine streams in your body which flow all the time.
1152. Your body with its nine streams makes an evil smell and is obstructed by dung. A bhikkhu desiring purity avoids it as one avoids excrement.
1153. If any person knew you as I know you, he would avoid you, keeping far away, as one avoids a cess-pit in the rainy season.
1154. This is so, great hero, as you say, ascetic ; and here some sink down as an old bull in mud.
1155. For whoever would think of painting the sky with yellow or any other colour, that is only a source of trouble.
1156. This mind, well-concentrated inside, is like the sky. Evil-minded one, do not attack me as a moth attacks a bonfire.
1157. See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.
1158. Then there was terror, then there was excitement, when Sāriputta, possessed of many qualities, had been quenched.
1159. Truly the constituent elements are impermanent, subject

to arising and passing away. Having arisen, they cease ; their quiescence is happiness.

1160. Those who see the five elements of existence as other, and not as self, pierce the fine thing as a tip of hair with an arrow.

1161. And those who see the constituent elements as other, and not as self, have pierced the subtle thing as a tip of hair with an arrow.

1162. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for sensual pleasures.

1163. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for existence.

1164. Urged on by the one whose self was developed, who was bearing his last body, I shook with my big toe the palace of Migāra's mother.

1165. This is not referring to a slack thing ; quenching which releases all ties is not to be obtained by a little effort.

1166. This young bhikkhu, this supreme man, carries his last body, having conquered Māra and his elephant.

1167. The flashes of lightning fall upon the cleft of Vebhāra and Paṇḍava, but gone to the cleft in the mountain the son of the incomparable venerable one meditates.

1168. Calm, quiet, with secluded lodging, the sage, the heir of the best of the Buddhas, is saluted by Brahmā.

1169. Brahman, pay homage to Kassapa, calm, quiet, with secluded lodging, the sage, the heir of the best of the Buddhas.

1170. But whoever might obtain 100 births again and again among men, all of them births as a brahman, versed in sacred knowledge, possessed of the vedas,

1171. even if he were a scholar, having gone to the far shore of the three vedas, he does not deserve the sixteenth part of his praise.

1172. Whoever has attained the eight releases forwards and backwards before eating, then goes to beg,

1173. do not attack such a bhikkhu, do not destroy yourself, brahman. Make your mind favourably disposed towards the venerable arahat ; quickly pay homage to him with cupped hands ; may your head not split open.

1174. He who is occupied with the journeying-on does not see the true doctrine. He follows a crooked road, a bad road, leading downwards.
1175. Like a worm smeared with excrement he clings to rubbish. Infatuated with gain and honour, Potthila goes empty.
1176. But see this Sāriputta coming, of good appearance, released on both sides, well-concentrated inwardly.
1177. Without the dart, with fetters annihilated, with triple knowledge, having left death behind, worthy of a gift, unsurpassed field of merit for mankind,
1178. these numerous famous devas, with supernormal powers, 10,000 devas, all with Brahmā at the head, stand with cupped hands, revering Moggallāna.
1179. "Homage to you, thoroughbred of men, homage to you, best of men ; to you whose āsavas are annihilated ; you are worthy of a gift, sir."
1180. Worshipped by men and devas, arisen as the overcomer of death, he is not defiled by the constituent elements as the lotus is not defiled by water.
1181. By whom the world, together with Brahmā's heaven, is known 1,000-fold in a moment, that bhikkhu, having mastery in the strands of supernormal power and in (knowledge) of passing away and rebirth, sees the devatās in time.
1182. Sāriputta indeed, the bhikkhu who has reached the far shore, may be so supreme by reason of his wisdom, virtue, and calm.
1183. In a moment I can fashion the bodily form of 100,000 crores (of people) ; I am skilled in (supernormal) transformations ; I am a master of supernormal power.
1184. Being a master of concentration and knowledge, having attained perfection, the member of the Moggallāna clan, firm in the teaching of the unattached one, with concentrated faculties, has cut asunder his bonds, as an elephant a rope of pūti creeper.
1185. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.
1186. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

1187. Of what kind was the hell where Dussī was boiled, having assailed the disciple Vidhura and the brahman Kakusandha ?
1188. There were 100 iron spikes, all causing separate pain ; of this kind was the hell where Dussī was boiled, having assailed the disciple Vidhura and the brahman Kakusandha.
1189. Whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.
1190. Mansions, lasting for an eon, stand in the middle of a lake, the colour of beryl, brilliant, shining, radiant. There many nymphs dance, of different colours.
1191. Whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.
1192. Who, urged on by the Buddha, with the Order of bhikkhus watching, shook with his big toe the palace of Migāra's mother,
1193. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.
1194. Who with his big toe shook the Vejayanta palace, and supported by supernormal power made the devatās tremble,
1195. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.
1196. Who enquired of Sakka in the Vejayanta palace, " Do you know, sir, the freedoms which come from the annihilation of craving ? " ; to him Sakka, asked the question, answered truthfully,
1197. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha,
1198. Who asked Brahmā before the assembly in the Sudhamma hall, " Have you even now, sir, that view which formerly was yours ? Do you see the radiance in the Brahmā world passing away ? "
1199. To him Brahmā, asked the question, answered truthfully, " I have not, sir, that view which formerly was mine.
1200. I see the radiance in the Brahmā world passing away. How should I say today ' I am permanent, eternal ' ."
1201. Whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.
1202. Who by release has attained the peak of great Mt. Neru,

the wood of Pubbavideha, and the men who sleep on the ground,

1203. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1204. Truly a fire does not think, “ I shall burn the fool ”, but the fool is burned having assailed that burning fire.

1205. Even so, Māra, having assailed the Tathāgata you will burn yourself, like a fool touching fire.

1206. Having assailed the Tathāgata Māra acquired demerit. Do you think, evil one, “ My evil is not maturing ”?

1207. Evil is heaped up for you for a long time, as you do it, end-maker. Keep away from the Buddha, Māra ; place no hope in bhikkhus.

1208. So the bhikkhu censured Māra in the Bhesakaḷā grove. Then that yakkha, dejected, vanished on the spot.

THE GREAT GROUP OF VERSES

Vaṅḡsa

1209. When I have really gone forth from the house to the houseless state, these reckless thoughts from Kaṇha come upon me.
1210. Great princes, great archers, trained, with firm bows, 1,000 steadfast men, might surround (me) completely.
1211. Even if so many more women come, they will not cause me to tremble. I am well-established in the doctrine.
1212. Once only I heard from the Buddha, the kinsman of the sun, of this way leading to quenching. My mind was attached thereto.
1213. Evil one, if you assail me as I live thus, so shall I treat you, death. You will not see my way.
1214. Giving up liking and disliking entirely, and thought connected with the householder's life, one should not crave for anything. For he is a bhikkhu who is without craving, having no craving.
1215. Whatever there is here connected with form (inhabiting) the earth and sky, plunged into the world, all that is impermanent and is decaying. Understanding thus, the wise wander about.
1216. In the bases of rebirth people are bound to what is seen, and heard, and touched, and thought. Being unmoved, drive away desire for this world, for they call him a sage who does not cling to this world.
1217. Then intent upon the sixty, full of reflections, they have entered into unrighteousness because of being ordinary individuals. But that bhikkhu would not have gone to a sectarian party, how much less grasped at what is wicked.
1218. Worthy, concentrated for a long time, not deceitful, zealous, not envious, the sage has attained to the peaceful state. Conditionally quenched he awaits his time.
1219. Abandon conceit completely, Gotama, and abandon the whole path to conceit ; infatuated with the path to conceit, for a long time you have been repentant.
1220. Soiled by disparaging, struck down by conceit, people fall

into hell. People struck down by conceit grieve for a long time when reborn in hell.

1221. For never does a bhikkhu grieve who is a conqueror because of the way, having entered upon it properly. He experiences fame and happiness ; rightly they call him “ seer of the doctrine ”.

1222. Therefore (be) without barrenness of mind in this world, full of exertion, pure, having abandoned the hindrances, and having abandoned all conceit, making an end by wisdom, having become calm.

1223. I burn with desire for sensual pleasures, my mind is on fire. In pity, Gotama, tell me a good extinguisher.

1224A. Your mind is on fire because of perversion of perception. Avoid pleasant outward appearance, accompanied by desire.

1224B. See the constituent elements as other, as pain, not as self ; quench the great desire, do not burn again and again.

1225. Devote the mind, intent and well-concentrated, to contemplation of the unpleasant. Let your mindfulness be concerned with the body ; be full of disgust with the world,
1226. and develop the signless, cast out the latent tendency to conceit. Then by the full understanding of conceit you will wander calm.

1227. That word only should one speak by which one would not torment oneself nor harm others. That word indeed is well-spoken.

1228. One should speak only pleasant words, which are welcomed. What one speaks without bringing evils to others is pleasant.

1229. Truth truly is the undying word ; this is the eternal law. In truth, the good say, are the goal and the doctrine grounded.

1230. The sure word which the Buddha speaks for the attainment of quenching, for the putting of an end to pain, is indeed the best of words.

1231. Of profound wisdom, prudent, skilled in the right and wrong ways, Sāriputta of great wisdom teaches the doctrine to the bhikkhus.

1232. He teaches in brief, he speaks at length. His voice is like the sound of the maina-bird ; he produces quick-wittedness.

1233. Hearing his sweet voice as he teaches it with a sound

which is lovely, pleasant to hear, and delightful, the bhikkhus give ear with happy minds, joyful.

1234. Today on the fifteenth day 500 bhikkhus have assembled together for complete purity, seers, cutters of bonds and fetters, unafflicted, with renewed existence annihilated.

1235. As a wheel-turning king surrounded by his ministers goes all around this sea-girt earth,

1236. even so disciples, with triple knowledge, having left death behind, attend upon the victor in battle, the unsurpassed caravan-leader.

1237. All are sons of the blessed one ; there is no chaff here. I pay homage to the destroyer of the dart of craving, the kinsman of the sun.

1238. Over 1,000 bhikkhus attend upon the well-farer as he teaches the faultless doctrine, quenching where there is no fear from any quarter.

1239. They hear the spotless doctrine taught by the fully-enlightened one. Truly the enlightened one shines revered by the Order of bhikkhus.

1240. You have the name “ elephant ”, blessed one ; you are the best seer of seers. Having become like a great cloud you rain upon your disciples.

1241. Going forth from his daytime-resting-place, from desire to see the teacher, the disciple Vaṅgīsa pays homage to your feet, great hero.

1242. Overcoming Māra’s devious ways and paths, he wanders, having broken up his barrenness of mind. See him producing release from bonds, quite unattached, dividing (the doctrine) into its parts.

1243. For he has shown a manifold way to cross the flood, and since the undying has been shown, seers of the doctrine stand immovable.

1244. Light-maker, penetrating, he has seen the overcoming of all the stand-points. Knowing and experiencing it, he taught the best to the five.

1245. When the doctrine has been well-taught in this way, what indolence is there in those who know the doctrine ? Therefore one should receive training in the blessed one’s teaching, always revering.

1246. The elder who was enlightened in succession to the Buddha, Koṇḍañña strong in energy, is repeatedly the gainer of abidings in happiness and seclusions.
1247. What is to be obtained by a disciple doing the teaching of the teacher, all this has been obtained by him, vigilant, training himself.
1248. With great power and triple knowledge, skilled in knowledge of other people's thoughts, Koṇḍañña the heir of the Buddha pays homage to the teacher's feet.
1249. Disciples, with triple knowledge, having left death behind, attend upon the sage who has reached the far shore of pain, as he sits upon the mountain side.
1250. Moggallāna, who has great supernormal powers, scrutinizes with his mind, seeking in them a mind which is completely released, without basis for rebirth.
1251. So they attend upon Gotama the sage, who is possessed of all attributes, having reached the far shore of pain, possessed of many qualities.
1252. As when the clouds have gone, the moon shines in the sky, like the spotless sun, even so, Aṅgīrasa, do you outshine the whole world by your fame, great sage.
1253. Drunk with skill in composing poetry, formerly we wandered from village to village, from city to city. Then we saw the enlightened one who had reached the far shore of all phenomena.
1254. That sage who has reached the far shore of pain taught me the doctrine. Hearing the doctrine we believed ; faith arose in us.
1255. Hearing his utterance, and learning of the elements of existence, the sense-bases, and the elements, I went forth into the houseless state.
1256. Truly Tathāgatas come into existence for the sake of the many men and women who do their teaching.
1257. Truly the sage attained enlightenment for the sake of those bhikkhus and bhikkhunīs who are seers of what is subject to unchangeable rule.
1258. The four noble truths are well-taught by the one with vision, the Buddha, kinsman of the sun, from sympathy for living creatures :

1259. Pain, the uprising of pain, and the overcoming of pain,
the noble eight-fold way leading to the quiescence of pain.
1260. Thus these have been uttered in this way ; they have
been seen by me just as they are. I have obtained the true
goal ; the Buddha's teaching has been done.
1261. Truly was this welcome for me, for me in the presence of
the Buddha. Among the things shared out (among men)
I obtained the best.
1262. I have obtained perfection of supernormal knowledge ;
I am purified in respect of the ear-element ; I have the triple
knowledge and I possess supernormal powers ; I am skilled
in the knowledge of other people's thoughts.
1263. I ask the teacher who has perfect wisdom, who is the
cutter-off of uncertainties in the world of phenomena, " Has
a bhikkhu died at Aggāḷava, well-known, famous, with self
completely quenched ? "
1264. The name Nigrodhakappa was given to that brahman by
you, blessed one. Longing for release, putting forth energy,
he wandered about revering you, seer of what is firm by nature.
1265. Sakka, one of all-round vision, we all wish to know of that
disciple. Our ears are ready to hear ; you are indeed the
teacher, you are unsurpassed.
1266. Cut away our uncertainty, tell me this ; tell us, one of
great wisdom, that he is completely quenched ; speak in the
very midst of us, one of all-round vision, like Sakka the
thousand-eyed one in the midst of the devas.
1267. Whatever ties are here, ways to delusion, taking the side
of ignorance, bases of uncertainty, they do not exist when
they reach the Tathāgata, for that eye is supreme among men.
1268. For if no man were ever to disperse defilements, as the
wind disperses a mass of clouds, the whole world, enveloped,
would be darkness indeed. Even illustrious men would not
gleam.
1269. But wise men are light-makers ; therefore, wise one,
I think that you are so. We have come to one who sees by
insight and knows. Reveal Kappa('s fate) to us in the
assemblies.
1270. Quickly send forth your beautiful voice, beautiful one,
like a goose stretching out its neck, honking gently, with

- rounded voice well-modulated. Upright, we all listen to you.
1271. I shall make the one who has eliminated birth and death, having restrained all, being purified, speak about the doctrine ; for among the ordinary individuals there is no-one who acts according to his desires, but among the Tathāgatas there is one who acts with a set purpose.
1272. Your full explanation is accepted, for you have perfect wisdom ; this last salutation is proffered. Since you know, do not delude us, one of superior wisdom.
1273. Knowing the noble doctrine from top to bottom, do not delude us, since you know, one of perfect energy. I long for your voice as one longs for water when burned by heat in summer ; rain on our ears.
1274. Surely the useful virtuous life that Kappāyana lived was not in vain ? Did he gain quenching (with grasping), or was he without any grasping remaining, as one who is completely released ? Let us hear it.
1275. “ He has cut off craving for name-and-form in this world, the stream of craving which has been latent in him. He has passed beyond all birth and death ” ; so spoke the blessed one, the best of the five.
1276. Hearing your voice, best of the sages, I believe. Truly my question was not in vain ; the brahman did not deceive me.
1277. As he spoke, so he acted. He was the Buddha's disciple. He cut the strong stretched-out net of deceitful death.
1278. Kappiya saw the beginning of grasping, blessed one. Kappāyana has truly passed beyond the realm of death, which is very hard to cross.
1279. I pay homage to you as deva of devas ; best of men, I pay homage to your son, who is following your example, a great hero, an elephant, true son of an elephant.